

THE HARLOTS VAIL REMOVED:

And her lying refuge swept away by the power of Truth,
with which she was smitten and wounded.

Being an Answer to a book published in the name of about 60. persons of the Independent Baptized, and mingled people in the midst of Babylon, intituled *The Church of Christ in Bristol recovering her Vail*. But is manifested to be a bundle of falsehood and hypocrisy, a refuge of lies and deceit under which they labour to hide themselves, as with a vail.

Likewise an Answer to *Thomas Ewings* his word, in the close of the said book, in which he acknowledgeth himself no Minister, and is proved no preacher of the Gospel, but in confusion, and a Minister of Satan, and *Robert Purcell* a false prophet, &c.

Also a Short Rebuke of *Ralph Farmer*, for lying and dissembling in the case of *Constant Jessops* removing from the Parish of *Nicholas* in the City of *Bristol*, in which he the said Farmer was a chief solliciter, though being got into his place he would excuse himself, by lying, in print.

To which are added A few words manifesting the woful fall, and degenerated condition of *Richard Fowler*, who in a late declaration pur into the Court of Exchequer against 15; perlons for Tithes, is stiled the lawful Vicar of the Parish Church of *Westerleigh* in the County of *Glocester*. And for hire is become a Lecturer in *Bristol*: Who hath occasioned several men that fear the Lord to be cast into prison, for refusing (through tendernesse of conscience) to swear how many Colts, Calves, Lambs, Pigs, Geese, Hens, Ducks, Aples, Eggs, Oblations, Offerings &c. they posset in severall years, that of it he might have Tithes. Which monstrous practice he once so much disowned, that he declared himself burthened to receive voluntary contribution from those that gave it not freely.

Ey Dennis Hollister.

They are all grievous revolters, walking with slanders, they are brasse and iron, and are all corrupters, reprobate silver shall now call them because the Lord hath reected them.

As a cage full of birds, so are their houses full of deceit. As a fountain casteth out bitter waters, so she casteth out her violence. Violence and spoil is heard in her. From the least of them even unto the greatest every one is given to covetousnesse; and from the Prophet even unto the Priest, even unto dealeth fally.

And as Troops of Robber wait for a man: So the company of Priests murther in the way by consent, for they work handesse.





THE HARLOTS VAIL REMOVED.

Friends,

After I received your feigned accusations from the mouths of your Messengers, and under one of their hands, I did with much faithfulness and plainness return you an answer, which if you had read amongst you and observed, I intended no further contest; But when through deceit and hypocritie, it was not permitted to be read, I began to ~~present~~ for the preſle and to lay open your deceipt, which fo far exceeded; yet with so much tenderness did I proceed, that for your sakes, I delayed the printing of it about a year, waiting if God would give you the sight of your evil and repentance for the fame: But perceiving you to wax worse and worse deceiving and being deceived, setting your mouths against heaven and in your deceit to glory, I gave order for its Printing but not to be made publick, till my further order; Neither did I suffer my books (being printed,) to be published in *Bristol*, no not in my own family, nor among my near relations, till by the hand of a faithful Messenger, I had conveyed them amongst your selves, and into the hands of many amongth you, to whom of a truth, my love was, hoping that upon the perusal thereof, your consciences might be awakened, and the witness of God therein raised, and so your hearts not being hardened, his voice ye had heard, and to repentance had you been brought, by him who is come and calleth unto it, and so your sin had been covered, and by him forgiven, and by me not permitted to be published, but in oblivion had it been buried for ever. But

after

after I had waited several dayes, and found that notwithstanding auguish and torment were upon you, who in your consciences were smitten and wounded, so that some durst not read my book, but presently returned it; others beginning to read, could not, but laid it aside, others reading it, shed more tears, then they read lines, (as themselves have said) and yet against it hardened themselves, and repented not: And others reading it, and reproved by it, fell into much rage and fury, and therein publishing it themselves amongst their rude companions, endeavouring to raise lies and falsehood against it. I say, when these and such like effects appeared, and not till then, I consented to the making my books publick, by which I perceive the sence of guilt, and so of torment being encreased, you grew exceeding angry and wrathful: But if ye had stood in that which convinced, its like I had no longer, in publick view contestered, because I do neither desire, nor endeavour your destruction, but your salvation (God is witness.) Neither in a spirit of anger and bitterness am I dealing with you, whose welfare I am seeking, not your hurt: But in the fear of the Lord am I faithfully dealing with you, (of whose state and condition I am not ignorant,) not daring to use flattering and deceitful speeches, as others do, crying peace and safety to that against which (I know,) the wrath and righteous judgement of God is near to be revealed; but in much plainness, in a spirit of sobernes and moderation do I tell you the truth, and whether ye will hear or forbear, the time is at hand in which ye must witness it, notwithstanding (to hide your selves and cover your shanie,) ye are striving to recover your Vail, and vindicate your selves: And (having given heed to many false seducing and lying spirits,) ye have written a book for that purpose, which I received from you by the hand of a stranger, supposing the conscience ye had of the deceit and falsehood ye therein used so far prevailed, that none among your selves could appear to deliver it. But your Book I have perused, and do find that your busines therein is, not to answer mine, entituled *The skirits of the Whore discovered*: But by subtily and deceit, the spirit of falsehood and lying to cover and vail your selves from the stroak of that truth, which by demonstration and plainnesse, is therein declared, and manifested against you: So that (although I had much rather be quiet, waiting on the Lord, than to be thus contending, yet for the sake of truth and further manifesting of the deceit and hypocrisie which abounds among you,) I am once more by you constrained to appear in the publick war which (in this mighty day of the Lords power,) is began, between the Beast, the false Prophet, and the Lamb.

1. And first I must tell you, that (notwithstanding I advised and warned you in my former book, that if ye returned an answer, ye take care, it be to some purpose, and not a parcel of weakness, and confusion, &c; yet,) I find the conception and birth, which by you (who

(who call your selves a Church of Christ,) is brought forth into the world, is the same in which you have given so much advantage, to lay open your shame, and discover your skirts, beyond and above others, yea many of the Parish Assemblies of which you speak; that I know not how to let it pass without rebuke.

a. I take notice that that little book (entituled *The skirts of the Whore discovered*) hath been made effectuall (through the power of the mighty God of Jacob) so that the dart is struck through the liver, and the arrowes of the Almighty stick fast in the hearts of the Kings enemy, and torment is upon you on every side, because your skirts are discovered, that passers by see the shame of your nakednes, and that (instead of turning unto the Lord who hath smitten and wounded you, whose tender mercies are towards you, and therefore hath often warned you) with foolish *Ephraim* of old, you are running to the *Affrians* for help, and into *Egypt's* land a place of darknes are ye gone, seeking to recover a vail to hide your selves from the face of the Lamb, who is the Light of the World and of the Temple, in whose light ye are seen and comprehended, and the deceit of your Religion and powerless profession known and manifested, against which the hand of the Lord is listed up, though ye see it not, nor are ashamed, but (under your traditional and deceitful forms and waies) seek to hide and cover your selves, as with a vail, making lies your refuge, and under falsehood hiding your selves, bringing the wo and the wrath more and more upon your selves, who cover with a covering, but not of Gods spirit, rebelling against the light not knowing its wais, nor abiding in its paths.

3. That notwithstanding (according to the prophecies that went before the true light is now come, and the glory of the Lord is arisen, and the children of the Lord are walking in the light of the Lord, and calling others thereinto, yet darknes hath covered the earth, and grols darknes the people, and therefore, thorow the blindness of your minds, whilste ye go about to vindicate your selves from the stroak of that which was justly and truly declared of you in *The skirts of the Whore discovered*, ye maniest and prove your selves to be the same, that is to say, no *Church of Christ* but an harlot, &c. And this ye do in the very Title of your book, which is, *The Church of Christ in Bristol, recovering her vail out of the hands of them that have smitten and wounded her, and taken it away*, a practise never heard of among those that were the Churches of Christ, in whom the vail is done away; for the Churches of Christ were all baptiz'd by one spirit Col. 2. 19. into one body, and united to one head, even Christ, from which all the body, by joynts and bands, having nourishmens ministred encreaseth with the encrease of God, And where Christ is witness'd, the vail is removed, and done away, yea, thought it was over the heart in the reading of the old I Cor. 3. 13, Testament that the people could not see to the end of that which is 14, 15, 16, 17. abolished, yet in Christ it is done away, and his Church, who wit- 18. ness

ness him their head and from him have nourishment ministred, comes with open face to behold the glory of the Lord, and by it are changed into the same image. &c. But to this are you strangers and aliens, who are recovering the veil out of his hands that hath taken it away, that with it ye may be covered, like Tamar the harlot sitting by the way whilst the witnesses of Christ, and Ministers of the new Testament, do not (as Moses) cover th^e face with a veil, that the people may not see to the end of that which is abolished, but use great plainness of speech, directing the minds of the people to the light, to the anointing, to the unction which is in them which guideth them into all truth, shewing the father, and things which are to come, to which agree the Prophet Isay, who speak as he was moved of the Lord, and said, *The mountain of the Lords house, shall be exalted above the mountains, &c. and in this mountain the Lord will destroy the face of the covering cast over all people, and the veil which is spread over all Nations &c.* and to this also do agree those that speak as they were moved of the holy Ghost : But ye who know not that one spirit, nor the Baptism, nor the body, nor the unity, nor ever came to witness the head, from which nourishment is ministred to the body, and in which the veil is removed and taken away, but are recovering it out of his hands who hath smitten and wounded you, I say ye are hereby manifested and proved no Church of Christ, but an harlot, a Synagogue of Satan, a cage of unclean spirits, upon whom the Lord hath stretched forth the lines of confusion, and stones of emptiness, and made you an habitation for dragons, and a Court for owles, in which the wild and cruel beasts of the earth [who have no habitation in God] inhabit.

Ifa. 25. 7.

4. That notwithstanding you would seem to reprove me for vain boasting, &c. though ye know in your own Consciences I speak very soberly of my self, without boasting, and far beneath what I was in yours and others account, till I told you the truth, yet have ye published a book, [and a pretty big one too] mostly to commend your selves and on the other. And although ye seem [among other things] to boast of your stability, &c. yet let me tell you I well remember the time, when but few amongst you stood stable to your own principles of Churches and ordinances [as ye call it] but were, like children cast to and fro with winds of doctrine, embracing a Religion which consisted in great swelling words of vanity, without power : At which time Robert Purnel (as stable as he is) undertook to prophesie the down-fall of Independency, Anabaptism, &c. and said by faith he saw it fall, by the coming of Christ in spirit, and this he published in his book, entitled *Good tidings for sinners, Great joy for Saints.* And besides, if ye were indeed so stable, as ye would have the world believe, how commeth it to pass that at this day, ye are so tossed with blasts and winds, and know no stability, but so many of you are of late, turned Anabaptists, which formerly was so odious,

ous, and so sad a principle, that *Hannah Tay/or* was near casting out from amongst you for entertaining it. But it is true, ye hold fast deceit, and refuse to return, in which ye are as stable as most that I ever knew, and equal with those Parish Assemblies, in which (ye make sore complaint,) people will rather continue than remove to you, since your skirts are discovered.

5. That ye are offended with me for using bitter and violent expressions towards you, in which (ye say) nothing of the spirit of Christ appears, but the contrary; And that ye are otherwise taught, then to render evil for evil, and railing for railing, but rather to blesse, having the example and precept of Christ for it, yet notwithstanding your book abounds with railing, reviling and evil speaking: And where ye cannot amongst your selves frame and make up enough, ye endeavour, the best ye are able, to take up something from others, whom ye do not name, and perhaps I never saw, and cast the reproach of it upon me, telling me of Luciferian pride, folly, impudencie, malignity, untruths, &c. All which is the proper fruit of the corrupt fountain, from whence it came, to which it is again returned. But by this the sober Reader may take notice, how directly ye are found in the steps of your fathers, the Scribes and Pharisees, who crucified the just one, and said and did not, &c. And what use it is ye make of Christ his precepts and examples, that is to say, to make them a veil or covering, under pretence of which to hide your selves in your ungodly and wicked practices, whiles in words ye would seem to condemn it, just like the halow whose words are smooth and pleasant, but her pathes lead to the chambers of death, and how can ye say, nothing in my book appears like the Spirit of Christ, when so much of it is the very wordes of Scripture which ye say is the word of God, and the Scripture saith the father the word and haly Ghost are one, are they one and not a like? are they one and yet contrary? or are not ye rather in blindness, and confusion, understanding neither what ye say or of what ye affirm?

To your Reader ye expresse your trouble and grieve, that I, a man once famous for professing the truth, did, upon the coming of the people called Quakers, own and plead for them, and by so doing drew many a poor soul, out of the wayes of Christ (as ye say) into the wayes of those miserable deluded people.

To which I reply, that I did (upon the first publishing of the glad tydings of salvation, by the Ministerie of righteousness) obtain mercy, to own and embrace the same, and by it was turned to God, out of the wayes of miserie, delusion and deceit, in which ye yet abide, is true: But that I drew any out of the wayes of Christ, is false, and from your father, by whom the eyes of your minds being blinded, ye wander, and by him are led in the dark and blind pathes of lying deceit, and delusion, towards death and destruction

destruction. And therefore ye tell the Reader I prepared a le tre, with this inscription, for the people called independents, and by my subtily engaged two of your brethren, to present it to the Church, which is an absolute lye, at which ye could not but blush, had ye not a whoores forehead, for no such inscription at all, was upon any letter of mine. But for the hands of Robert Simpson and Robert Purnel, &c. Neither do I know any subtily used to engage them, farther than in plainnes and honesty to read it in their hearing and demand their freedom to communicate it to those who sent the charge by them to me, and this ye term subtility and deceipt, when the subtily and designed deceipt is among your selves, who kept my defence from being communicated to those, for whom it was intended, fearing (as ye confesse, it might draw away more from amongst you: And this was no disappointment at all of my ends, neither was I enraged at it (as ye say,) But it is another lye, and your torment thereby is increased, because opportunity was thereby administred, to discover your skirts, and lay open your shame, which otherwise (its like) had not been. And whereas ye tell your Reader, ye cannot without being guilty of my sin, let my folly go unreproved, but have set forth these plain words of truth and sobernes, &c. This is like the rest, a refuge of lies, for neither true, nor sober it is, but full of lies and deceipt, of which I know no page free. And so ye need not trouble your selves, with the guilt of my sin, ye have enough of your own. And it is plain and true, that the lyers are without, and for the lake, &c. which is your portion, from him who will clear the innocent, &c. with whom ye are not companions in tribulation, nor are grieved for the afflictions of Joseph, nor sensible of this day of Jacobs trouble; nor know the welfare of Sion, nor the faith of the Gaspel, nor the testimonye of Jesus, which is the Spirit of prophecie.

And so I come to your book it self; In the first line of which ye demand, Did I never read, that the Church of Christ in Scripture is resembled to a natural body, wherein are many members united each to other, and most of them to one head and by one Spirit, and say, that as in the natural body; there may be many infirmities, so in the mystical bodie? &c. I answer nay, I never read such a thing in Scripture, but can read you who put this question, as blind as the men of Sodom, that saw not the way; for, where in Scripture, is the Church of Christ resembled to a natural body, I say, a natural bodie in which are many infirmities? Again, where doth the Scripture say, that in the Church of Christ, there are many members united each to other, and [most] of them to one head, and by one spirit? Is there any unitie in the Church of Christ, and not by the Spirit? And are not all who are by the Spirit united together, by the same Spirit united to the head? And is not the Lord that Spirit, in which the vail is removed?

ved? But **Babylon** is your Citie; your first building is confusion, and had ye not thus exprest your selves, ye had not so clearly manifested your gros ignorance, both of the true Church, her members, the head, and the Spirit. But having thus done, ye apply your selves to your blind mistaken conclusions, drawn from what before ye had ignorantly propounded, And say, that as in the natural bodie there may be many infirmities, so the mystical body also may be subject to distempers, &c. To which I say, In your title page ye stile your selves the *Church of Christ* (though ye never proved it,) but your language is the harlots, and not the Churches; In Scripture I read of a natural bodie and a spiritual bodie, but never of a mystical bodie so exprest (that comes from the Harlot.) But if by mystical bodie ye mean your selves, then I easily grant, it is indeed subject to distempers enough, which ye number up; and say, is undigested humours, want of closing with truth, and receiving untruth, windie humours of pride, high-mindedness, and giving heed to lying Spirits, violent headiness, in stead of well tempered zeal for God and godliness, &c. All which (it's like) ye speak from good experience, and if ye had added much more of that kind, to which ye are subject, I know and bear testimonie that it is true. But if by mystical bodie, ye mean the *Church of Christ*, of which he is head, and hath washed from all her sins in his own blood, and redeemed from all iniquity, and presents holy and unblamable; without spot or wrinkle, then do ye speak falsely and wickedly, blaspheming the bodie of Christ, which is holy, in which dwell no lying spirits nor windie humours (as ye call it,) of pride and high mindednes, &c much lesse is it subject to thofe things, but is more than Conqueror over it, and is subject onely to Christ who is the head, where other Lords have not dominion, but being made free by the Son of God, is free indeed, while such as you are subject to such distempers and wicked spirits and humours, by which ye are overcome, and in bondage, and never came to witness redempcion and freedom by the Son of God, who gave himself for us, as *Paul* saith, *that he might redeem us from all iniquity, and purify unto himself a peculiar people,* Now if Pauls words be true, as indeed they are, then is your mystical d^rempered, surfeited, windie humorous, proud, high minded, seavorish bodie, which gives heed to lying spirits, no Church of Christ, but an absolute Harlot, And so have ye your selves manifested your own bodie as filthy as ever I declared it; And so what wrong have I done ye? ye say in my former book there is contained many things too low, and beneath you to read, peruse or answer, thereby manifesting your Pride; for his soul that is lifted up, is not upright. And the Harlot sits as a Queen, and counts it bencha^r her, to answer what is spoken to her in truth; But I perceive ye are making good the title of your book, covering yourselves with such filthie stuff, where ye cannot answer, and yet he that reads and understands, would think ye little regard what

ye say , or into what confusion ye run , so ye can but think to hide your heads , for notwithstanding ye said but now it was below an^d beneath a Christian , much more a whole Church , to read , or answer my booke ; yet presently ye say , ye shall take the Lords Counsele , and answer the Author : Is it beneath and too low for you to read or answer , and yet doth the Lord Counsel you to answer ? or doth the Lord Counsel you to answer what is beneath you to read ? Why shold ye thus take the Lords name in vain to cover and hide your deceipt ? Know ye not that ye cannot be by him held guiltless ? But this is pitiful stuff , to come from a whole Church , as ye call your selves , need enough ye have to seek a covering to hide your follye . Ye say my Pamphlet is stt in the middle and both ends with many unfauoury and unchristian like expressions , and speak of vain boastings , absurdities and untruths , but mention not the particulars , nor make it appear , and so I shall let it passe , as one of your lying refuges . Ye say , how sadly is that Scripture Acts 20. 30. fulfilled both on us and you ? &c. I answer , nay not on you , who are far from the condition of the elders of the Church of Ephesus , to whom Paul spake , whom the holy Ghost had made overseers of the flock of God , which he with his own blood had purchased , and they did feed who were turned from the darkness to the light , but I say , this belongs not to you , who love darknes , and hate the light , of which they were children , and came to see with open face , as in a glasse , the Lords glorie , which condition is witnessed in meafure , by thousands at this day of those whom ye call miserable deluded people ; Neither is it fulfilled in me , who do not speak perverse things , to draw people from the truth , which is the light , but have declared the truth concerning you .

Ye say , when ye had read the title of my booke , and considered the people included and intended by me , ye could not but stand amazed , &c. I answer , yea and well ye might , and be ashamed , and confounded that ever a people professing themselves the Church of Christ , should be so notoriously found in the Harlots steps without so much as a shew of a true covering in which to hide themselves from the rebuke of what was spoken of them as in your booke the Reader may perceive , but are driven to so many lying refuges , to vindicate your selves , and all in vain , for your covering is short . Ye say , is it not an high degree of Luciferian pride , for a poor Creature to set his foot upon the neck of all the assemblies and Churches of the Saints , calling them the w^rore ; And then put your silly interpretations upon my words , as some of you use to do upon the Scriptures , and draw your mistaken meanings thereon , and then tell me of Shimeis cursing David , and of your resolutions , &c.

To which I reply , The assemblies and Churches of Saints , oh how lovely are they unto me ? because the living presence and power of God is there manifested ; In which I have chosen rather to be a door-keeper , and to suffer reproach with the people of God , (which was

was Davids portion) than to dwell with you in the *ungodly Tent*,
 Where Shimei that Curser is: But the voice of the Lords thunders
 being heard in the earth , and his lightnings gone forth , and his
 just visitations come and coming upon the Harlot or great whore ,
 whose judgement is now come , I doe , according to my measure ,
 Lear testimony against her (your surfeited bodie) though she call her
 self a Church , and cover her self with scarlet , as with a veil , yet
 upon her neck do I tread , and all her glorie do I despise , and upon
 all her pride and Luciferian spirit do I trample , for just and true is
 he that hath judged her . And notwithstanding ye begin to wail and
 lament , like them , *Rev. 18.* (whose merchandise was destroyed , saying ,
*O how do the daughters of the Philistines rejoice and the uncircumcised
 triumph ?* will not every prophan person that seerh us go in the
 streets , say , Lo there goes one of the skirts of the whore , one of
 the synagogue of Satan , one of the cage of unclean birds , &c. And
 if we reprove them , will they not say , one of your selves have
 wrtten and published it ? And then tell how your enemies will
 scourge you with the tongue , and condemn you , &c. *Reply.* If
 this be so , and the *Philistines* and prophan perlons , in whose
 nature ye are , and with whose spirit ye agree , do thus behave them-
 selves toward you , yet know , and see the Scriptures fulfilled , and
 as ye have loved cursing , reproaching or reviling , so it is unto you ,
 and the measure which ye have meted , is measured to you again , & the
 day of the Lord is upon all the *Heathen* , and as thou hast done , it is
 done unto thee ; and thy reward is turned upon thy own head ;
 Look back , call to mind , and remember , how over your high pla-
 ces and in your meetings , before these whom ye call uncircumcized ,
 Prophan *Philistines* (with which your assenblies are filled) ye
 have not spared to blasphem and to speak evil of that ye under-
 stand not , some of your mou:hs being full of cursing and bitternes ,
 equal with others of Jacobs enemies (with whom ye became as one
 in the day of his calamite , when he appeared small and despised)
 foaming out your owne shame , greatly provoking and enraging the
 evil spirits , in the mindes of your evil hearers against the innocent ,
 and harmles , who dwelt peaceably in their Tents amongst you ,
 moving only as the Lord moved them , for which mount Esau ,
 where the prophanenes is , the *Philistines* uncircumcised in heart / both
 Rulers , Priests , & people of all sorts and fets) combined to repreach ,
 abuse , persecute and devour , with whom ye have joyned , as if your
 tongues had been your own , and no Lord could control them .
 But being a little rebuked by the power and spirit of the living God ,
 ye begin to crye out ; and say who hath his tongue untid , and
 doth not speak to vindicate the undceceived innocencie , &c. ? (As
 if in one hour your glorie beaute , and costly attire were laid in the
 dust) and that if it had been a *Turk* , a *Heathen* , or an open enemy ,
 that had done this , ye could have born it , and so tell of lifting up
 my heel against Christ , crucifying him a fresh , and putting him to
 B 2 open

open shame, &c. All which being your own conditions, uttered forth from your fountain of blindness and arrogancie, I shall onely return it into your own bosomes, from whom it came; who cannot look the Lord in the face, nor stand in the least of his appeareings, but with the rest of the untoward generation, have set your selves, and taken Counsel together against the Lord of life and glory.

Ye say, Little did ye think, I would have acted so well like Judas, as first to betray you with a kiss, calling you friends, and then deliver you into the hands of your enemie, to scourge you with the tongue, &c.

Reply. Did I therefore act like Judas and betray you, because I called you friends, and in faithfulness told you the truth? Know ye not that it was the word of Christ to Judas, who was the betrayer, and never the word of the betrayer, to the betrayed one. And do ye not by this justifie the guilty betrayer and condemn the innocent betrayed one? How well may the pashers by (as ye say) clap their hands and wag their heads, and say is this a Church that men call an assembly of zion? And are these your gathered Churches, about which there hath been so much contending? Truly the very heathen amongst you may easily discern you, as far from an assembly of Zion as is betwixt Zion and Egypt. And how much more seem and known are ye by the Children of Light, who never can believe your self separation to be the way of God, nor the Separated Congregations (as ye call them) the Churches of Christ, but the harlot, whilst they are only in the outward Separation, & not separated within the precious from the vile, and from that which makes a separation between God and them, living in pride and high-mindednesse, receiving and embracing unrruth, and rejecting and not closing with truth, but give head to lying spirits, to which with the rest of the World, the heathen who know not God ye are subject. Ye seem offended that I stile you the mingled people and call you the Independent Baptized, &c. To which I say, I stiled you as ye were, and if ye count it a reproach to be termed so, is it not a greater reproach to be so? But is it not manifest you can be in covenant with that which is truly a reproach to any people? But it is as death to have it published, which is the harlots property who sports and pleaseth her self in her evil waines, but shames to have it known. Ye seem to bewail my condition, and labour to perswad the Reader, that I spake reproachfully of some blessed institution of Christ, which he in his own person practised, when he was about thirty years of age, and left as a standing ordinance of the new Testament to all generations, till his coming again.

Reply. By it I suppose ye mean a commanded or an appointed thing, and then I take your meaning to be, that your outward washings, in rivers of waters, which ye call Baptism, is a blessed appointment of Christ, practised by himself? and left a standing Ordinance of his, and of the new testament to all generations, till his coming again. To which I reply, Baptism with water was Johns Ministry who

who came to prepare the way of the Lord, and said he shall Baptize you with the holy Ghost, I come baptizing with water, and how then doth it appear that it is a blessed command of Christ, and left by him as a standing ordinance of the New Testament, to all Generations; it is true. Christ was Baptized of John, and so it became them to fulfill all righteousness. I say to fulfill it, and did he by that leave it a standing ordinance of the New Testament to all Generations? &c. Christ was circumcised, and fulfilled the Law, and did he by that appoint and ordain Circumcision, & the Law of Moses to be a standing Ordinance of the New Testament to all generations? And Paul who was a Minister of the new Testament made after the death of the Testator when the new Testament was in force, said, Christ sent me not to baptize, but to preach the Gospel, &c.

But ye do alwaies err not knowing the Scripture, nor the power of God.

But friends, in the four and twentieth page, it is said, it was signed in the name and by the consent and appointment of the whole Church, by Robert Purne, Thomas Ewine, Robert Simpson, Richard Moon, John Andrews, and Bryant Hanson. Now if they signed it not by the consent and appointment of the whole company, then have they recorded themselves a company of liars, who say and publish that which never was. But if they did it by the appointment and consent of the whole, hen are many, if not the greatest part of your company recorded to all Generations a company of hypocrites and deceitful workers, of rebellious and disobedient Children, who (knowing the institution) as ye call it of Christ, which ye say is bles'd, which he practiced and left as a standing Ordinance of the New Testament to all Generations do neglect and contesbey it, and are out of the practise thereof, To which give ear O earth, and hear O heaven and be ye astonished, what a people; professing themselves the Church of Christ, boasting of their abilities in giving account of their faith, and of walking up to the commandments of Christ, in obedience and conscience, and yet be found to rebellious and stiff necked, neglecting and disobeying that which themselves have published to be the institutions of Christ; Yea those institutions which are blessed, which he in his own person practiced, and left as a standing ordinance of the New Testament to all Generations, &c. Know ye not that rebellion is as the sin of witch-craft, and to hearken is more acceptable than sacrifice? and if he that knowes not his Masters will is worthy of stripes, what will your portion be, who profess ye know it, and can admonish others for neglecting it, and yet your felowe be found in the utter disobedience? I know in this, ye will need a vail, but it will never hide nor cover your shame. And for me to tell such a people, they are not a Church of Christ, but a harlot, a Synagogue of Satan, &c. is not to blasphem God, and his Tabernacle, of both which ye are ignorant, and in your blindness worship ye know not what; neither is it a writing contemptuously, as ye say, against any who in conscience

ence are obedient to Christ, but it is for your advantage and profit, if so it ye give ear. And for the account ye can give of your faith, & which ye boast, I say, that where true faith is, it purifies the heart from lying, hypocrite and deceit, and is a mystery held in a pure conscience.

And Thomas Erwine acknowledgeth in the 52, 53, 54, pages, he doth very much question (as I know he hath cause,) whether ever himself, or many of you have received the spirit, to establish and confirm, or to open and reveal the mysteries of the Kingdom, or to beautifie, and adorn you with gifts and grace, to purge, purifie, cleanse, and sanctifie, and make you holy, or to fill you with the spirit of faith and prayer, and when all this is wanting amongst you, ye are sure in a very bad condition, such as the Church of Christ under the new Testament was never in, and so might forbear boasting, either of your faith or obedience, till another spirit from the Lord is powred upon you: And ye might forbear so much washing the outside of your vessel in rivers and brooks, tel your inside comes to be cleansed, sanctified and made holy.

In your fifth page ye seem again displeased, that I call you a mingled people, &c. and say if some with me had been faithful to their light, and practized baptism, they might be mingled too, and that but one of those that haue practized that Ordinance (as ye call it) with you are fallen away.

Rep'y. It seemeth then, ye acknowledge there is a light which conuineth, to which people ought to be faithful, how dare ye then to reproach and speak evil of it, and are not obedient, when by it your evil deeds are reproved. And if it be the light as ye grant it is that conuineth of the need of your water Baptism, how comes it to pass, ye were once so near casting out of Hannah Taylor (as aforesaid,) for embracing it; and what great glory is it, that but one of your Baptists are convinced of truth, and turned from darkness to the light? &c. Know ye not that Christ Jesus the light of the world said, Publicans and harlots shall enter into the Kingdom before the Hypocrites? And what advantage was it to the priests and their generation, when Christ came a light into the world, that but few of them believed in the truth, and were obedient to that which the world with themselves oppoſed, and said it was the Devil? But if ye were able truly to manifest that but few of your company were proud, covetous envious, back-biters, oppreffers, extortioners, unjust dealers, &c. living in the customes and manner of other Heathens, but by the power of God were turned from it, this had been something, and so had not ye been mingled, as now ye are.

Ye lay, Hath not Christ called and owned you his Church, and that I can testify, ye were at first rightly constituted, and haue protest that Christ hath manifested his presence amongst you? &c.

To which I lay, That ever Christ called such a surfeited bodie as yours a Church of his, is denied, and testimonie is born against it.

it. But that his presence was amongst you, and manifested to many, who by the power of it are drawn and separated from amongst you is granted, though ye have neither known nor received him, but cast him off, and were not obedient, but have rebelled and vexed his spirit, so that by the weapons of his power he is fighting against you, with whom it is but the beginning of arrowes, and if ye turn not, he is whetting his glittering sword, and his hand takes hold of vengeance, &c. And if, as ye say, *ye were at first rightly constituted*, then are ye your selves (not I nor others with me) Apostates and backslidden from that in which at first ye were gathered: For then ye did disown those called Anabaptists and their practices, in which ye were so zealous, that ye did often admonish and reprove, and were near the casting out *Hanna Taylor* (as I have said) now called *Hanna Packer*, because she owned it; But now ye do own the Anabaptists and their practices, and ye your selves become Practizers thereof, as ye confess, and do admonish and reprove others, who in conscience and obedience to the light of Christ, cannot conform to your customes and traditions, but by his power reproves them, standing in that, by which at first they were convinced, and gathered out of the world, and all its pollutions, so far as to them it was made manifest. And thererere all your feigned wordes of back-sliding and back-sliders Apostatizing, and Apostates both in your title page, and other places in your book, is clearlie turned upon your selves, who are the Apostates and back-sliders of which ye speak, and to whom belong all the reproofes and admonitions ye pretend to others who are obedient to the light, by which the deceipt of your will-worships and inventions is made manifest and denied, as was that of Parishes and other assemblies before: And as for the Churches of *Galatia* and *Asia*; Alas! what have ye to do with them in whose life ye are not, ~~but~~ are shut and cast out, ~~and are~~ the cursed ground, where the briars and thornes grow, and the beasts of prey feed, and with the persecutors of the life of God, which they wimcifed, are ye joyned against the truth, and proudly have ye laboured to trample upon, and cast it to the ground, but all in vain, for over your heads it is exalted, *and life and immortality is brought to light*, and reigns for ever more.

Ye say, Those who were stiled a synagogue of Satan, were a company of prud boasters, that said they were Jewes and Apostles and were not, but did lyse;

I answier, just so are ye, who boast your selves the Church of Christ, but are not, and his commands to observe, but do not; and so are lyers in the light which is true, and lighteth every man that cometh into the world, are ye tried and found so; and therefore are no Church of Christ, but a *synagogue of Satan*, where the owles the Bats, and venomous beasts inhabit, in which cruelle and persecutor dwells.

Ye tell how ye have tried some; as the Church of Ephesus did, and found

found them who boast of persecution , to be liers , and their books and doctrine to be contrarie to the glorious Gospell of grace , &c.

To which I say , The condition of the Church of *Ephesus* ye know not , who were quickened , raised , and set with Christ in heavenlie places , not dead in trespasses and sins as ye are . They walked not in the vanitie of their minds , like other Gentiles according to the course of the world , serving lusts and pleasures , as ye do ; but from it were gathered to the light , in which they were made able to judge and try both persons and doctrine , because it is the light which makes manifest the hidden things of darknes , &c. But ye who hate the light , and like the owles of the defart , love to be in darcknes , nor in light , and therefore cover your selves with a veil , that with open face ye may not see the glorie of the Lord , ye are not able to judge or try as they did , and therefore in your darkened minds call light darkness , and darkness light , rejecting the corner stone , who is the head of the Church , speaking reproachfully of perfection , and those that attain it , when Christ commanded his to be perfect . as their heavenly father was perfect , and his Ministers preffed to the attainment of it .

Ye say , Was it ever heard that a man , either Prophet , Apostel , or any that feared God , and expell'd to give an accompt of his words and actions , did assume that boldnes , as thus to judge a people professing godlines , because I said , ye were found a synagoge of Satan ? &c.

To which I say , what I said in that particular stands unanswered by you , onely ye would deceitfullie veil it over , to evade the matter in hand , and in stead of answering what I said , propound so pitiful a question , was it ever heard , &c ? To which I say , was there ever a people so blind , as to take to themselves the name of a Church , and for so long time profess the Scripture , and some of them gain so many hundred pounds for trading with them , as some of you have done , and now to say , Was it ever heard , that any man , Prophete , Apostel or any that feared God , was so bold , as thus to judge a people professing godlines , as if ye had never read the Scripture ; Were not *Isaiah* and *Jeremiah* Prophets , who cryed against the Jewes a people professing godlines , and said , *Ab sinful Nation , a seed of evil doers , children that are corrupters , that have forsaken the Lord , provoked the holy one of Israel , &c.* Hear the word of the Lord , ye Rulers of Sodom , give ear to the Law of our God , ye people of Gomorrah , Hell hath enlarged her self , and opened her mouth , without measure , and their glorie and pomp shall descend into it . How is the faithful City become an Harlot , and with thy whordoms , the land is polluted , &c. Was not John the greatest of Prophets , who said to a professing people , O generation of Vipers , &c. And did not Stephen , a man full of the holy Ghost , say , ye stiff-necked and uncircumcised in heart and ears , ye do always resist the holy Ghost , &c ? And did not Christ Jesus the light of the world , say , O generation of Vipers , how can ye escape the damnation of Hell ? And to the chiefeſt professors , ye are of your father the Devil , &c.

&c. And did not Babylon, the mother of Harlots from whence ye proceeded, profess godliness, and so bewitched the Nations with her sorceries? &c. whom John saw, and said, *she is become the habitation of Devils; and the hold of unclean spirits, and a cage of hateful birds,* where ye may read your selves, and your condition at this day, who are indeed fallen, and become the habitation of Devils, and foul Spirits, and unclean and hateful birds, and cruel devouring beasts inhabit your hold, who live upon the prey and spoil of that which falls into their net, of which sort I perceive your cage is much filled since my departure, which happily occasions you to boast and tell the world your number of 60 persons, which are not now mingled as it was, &c. But if I should manifest what I know, of some of your wafte (but yet filthy) members & ~~wife~~ I forbear, many might wonder, that ever such a people should accompt themselves the Church of Christ. And whereas ye bespeak my condition sad for judging and condemning (as ye say) near 60 persons, &c. whose way and principles I am well acquainted with: And know ye are without, and not in the life, as I often told you, whiles I was amongst you. How sad must your condition be, who reproach, revile, belye, judge, and condemn the generation of Gods children, who are many thousands, whose way, principle and spirit ye cannot know nor comprehend, but speak evil of that ye know not, calling them miserable deluded people, wandering in the dark and blind pathes of deceit and delusion, towards death and destruction, but cannot truly demonstrate any thing, in which the deceit and delusion lyeth, but belie the light which is their glorie. But ye accompt it strange, that we run not with you to the excesse of riot, and therefore speake evil of us, for which ye must give an account.

Ye say, *ye shall easily grant that my fellowship with you in the things of God, was but outward; for bad it been inward, and spiritual, I would have continued in it, but as it is written, 1 Joh. 2. 19. they went out from us, because they were not of us,* &c.

Repl. What fellowship I had with you, must needs be in that in which your fellowship stood, which is outward things, beyond which ye cannot see, being covered with a vail, and not able to see to the end of what is abolished, and so are shut out of that condition and fellowship, of which John there speaks, And was as truly applied formerlie to you by the Parish Masters and their Companies as it is now to me by you. But I shall freelite grant that I went both from the Parish Priests and also from you, because I was not of you, and that had I been of you, I had continued, &c. But God having prepared better things for me, than that which is abolished, and waxeth old, and is now perishing, and in love manifested his Son, and by his powerful arm gathered me unto it from amongst you all, I was not disobedient, but by him am made freelite willing in my measure, to renounce and forsake my share in Ægypt and Babylon, and all that is on this side the promised land, that in it, with John,

and those to whom he writ, and all that are faithful to the light, I may have fellowship, and know him that was from the beginning before the Scriptures were given forth. For John, and those to whom he writ had fellowship in the light, and so that which they had heard and seen and handled, that they declared, and that which they declared, was that God is light, and those that walk in the light as he is in the light have fellowship, &c. And they that walk in darkness, and say they have fellowship with God, are liars, He that keepeth his word, in him is the love of God perfected, *The anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is true, and is in the, &c.* He that committeth sin is of the Devil, and the Son of God was made manifest, to destroye the warks of the Devil, and whosoever is born of God, doth not commit sin; for his seed remaineth in him, and in this the children of God are manifest, and the Children of the Devil, This was their condition, and the doctrine which they preached, who had an enuie from the holy One, and knew all things, from and out of which the Antichrist went into the world, because they were not of them; for had they been of them, they would have continued with them. But now what is this to you, who know not that which was from the beginning? And so are declaring that which others have heard and seen, but never heard, saw, nor felt it your selve, who walk in darkness and know not God but have the light, condemning that in which their fellowship stood, that cry downe the appointing, and true Teacher within, opposing those that declare that by committing sin the children of God are manifest, and the children of the Devil pleading for the kingdom of the Devil, whiles ye are bare, and declaring that your mystical bodie may be subject to distempers, and vndrie humours of pride, headines, high mindednes, and giving heed to lying Spirits. I say, what is this to you, who are as far from the condition of which John wrightes, as the East is from the West, manifesting your enuie therunto. And might not the Pharisees, whose righteousness exceeds yours in ore fiftie apply those words to Paul, to John, and all that turned to the light, and by it gathered from amongst them, testifying against them, that their warks are evil, Or might not the Parish Masters, as rightly apply it agai[n] to you, and say you went out from them, because ye were not of them, as ye do it to me? But in this also, your covering is too short, and your shame appears.

And whereas ye tell me of spreading before the Lord, taunts, scorns, false accusations, &c. of which ye say, my Pamphlet is full; but name none, I shall not need take notice of it, farther than to tell you, it is a lye framed by you, to cover your shame, and that taunts, scorns, and false accusations, are denied by all the children of light, who by the anointing within, which leads into all truth, are taught

taught and guided, and it is to be found without, where the God of the world rules, and the unclean and cruel beasts inhabit, and are distempers of your mystical bodie.

In page 8. *Te seem to tell me of some absurdities in my proceeding, begging the question, and drawing inferences, &c.* Which also is but your refuge of lies, &c. But ye say. *I file you a Synagogue of Satan, and then heap up the earnings against you as such.*

Repl. I truly filed you a synagogue of Satan, and proved you so, by what lodged in and amongst you, which was by your own messengers acknowledg'd, as in my former book I declared, and from which ye have not vindicated your selves, but over your heads it stands and the judgement thereof ye cannot escape; except ye repent. But to your refuge of lies ye again betake your selves, saying *I do like the persecutors of old, who first wrapt the Saints in skins of beasts, and then set dogs upon them, to tear them.*

Repl. This is your own case, and the work in which ye have been employed by your Master some yeares past, as well as in your present book, in which I speak of wretched Quakers (^atitle of reproach) used by you, and others of Ishmael's seed, at which the dogs of Egypt open their mouths, and would rend and tear, if not by the power of the Lord restrained, and with a sheeps skin have I not covered you, but am laying open and manifesting your wolfish nature, though ye would cover your selves with sheeps clothing as with a veil. And why shold I set dogs and persecutors upon you, who are of the same nature and Spirit with them. And the world loves its own, And because ye are of the world, and speak of the world, the world hears you, and in it you glorie.

And whereas ye tell me of heaping up Scriptures against you, which concern you not: and how like it is to R. Shakes. &c. I say it is your own, it is your portion, from it ye cannot lie, nor have ye at all acquitted your selves, but over your heads it stands, and your vail covers not your shame, who by the King of Babylon, are employed to reproach and revile the servants of the Lord, whom he hath redeemed, out of kinreds, tongues and people, and through the regeneration brought, following himself who judgeth the false Prophets and deceivers who are seen and witnessed against throughout the Nations, where the voice of Gods thunders is heard, and the well-favoured Harlot is discovered, upon whose neck do I trample, who shall never the Church of Christ be found, In which I am not mistaken, but from his presence, your sentence is come forth, to whom ye say, ye will make your application as David did.

And whereas ye speak so much of applying promises, to those to whom they belong not, &c. It is your own case, who being proved an Harlot, and have not proved your selves a Church, would have that applied to you by others, and do apply it to your selves, which belongs to the Church, and that which is the Harlots portion, and

Proper to you, ye love not to hear nor receive.

In your 9. page, ye pretend three reasons, why my defence, which ye call my letter, could not be received, and read amongst you, &c. But whether it were indeed reasons why ye read it not, or else a feigned pretence, and lying shift since found out to veil your deceipt, that of God in your own Conscience will bear testimonie, for ye say, your first reason was, because it was not directed to the Church, but as it were in a deriding manner, to the people called *Independents*. Which is an absolute lye, for it had no such direction at all upon it, but, *For the bands of Robert Symfon and Robert Purnel, &c.* And how then could that be a reason why it was not read? Besides, If it had been directed *To the people called independants*, was not that a sober direction? Was it like deriding, except ye begin to be ashamed of that by which ye have been called, and which your selves have owned? But he that taught and devised for you that lie, hath taught you many more in your book, which in its season, may be manifested. Secondly, ye say, *I refused to hear your messengers, and therefore ye had no warrant to receive or hear my letter,* Which is another absolute lie, for I heard them out patiently, what they had to say, and afterwards replied; and they themselves acknowledged, some of them staid near an hour, and ~~they~~ told, &c. And so far was I from refusing to hear what they said, that after they had spoken, I, not being able to remember the particulars, desired to have it in writing, that I might consider it, and return an answer, which accordingly was done, which answer ye received not, and have published this lie to the world as the reason of it.

To say, some o' you understood, it was my main designe, to draw away some more to me, &c. which ye give as your third reason. To which I reply, Who were those some that understood what my designe was in that letter, which ye never read, nor opened, nor saw what was in it, till after I published it; Is there any diviner among you, who by the Spirit of divination, can tell what was contained in that which he neither saw nor read? or is it another lie, devised since my defence was published, and pretended to be a reason why ye read it not, above 12. moneths before? or else is it *Robert Simpon and Robert Purne*, to whom I read it before I sealed it, that is the some among you, that give those reasons? If it be the latter, then let all the world take notice of their falsehood and deceipt, in whose hearing I read what I had written, and afterwards demanded their freedom to communicate it to you, &c. Who replied, *they were free and saw no reason why it should not be publickly read, and therefore promised to do it, &c.* And that after all this they should to you pretend reasons why it should not be read, were strange hypocrisie, and wicked deceipt. But however it is evident ye have been giving heed to some lying spirit, in some of your members, by whom ye are led, which have thus distempered your humorous bo-
die.

die, and caused you thus to erre from the right way, for which
truely, my Soul pitith you, and sorely do I mourne over
you.

As for what ye tell me of jeering at your weakness, and feebenesse,
fasting dayes and prayers, &c. and in page 23 of scoffing, scorning, and
deriding, in which ye say, I oustrip all others, it returns upon your
ovvn head, who stand guiltye enough of such things. But what I
writ in that particular, I writ in words of sobernesse, and not iesting.
ly, as the sober Reader may perceive, and Tho. Ewins. condicteth pag.
62. i wvit more seriously, and did not jeer.

In pag 10. ye fall a commanding your brother Simpisen (as ye call
him) for his humilitie integritie and godlynesse, To which I might re-
ply in the words ye mention, pag 18. Let another man praise thee,
and not thine own mouth, a stranger, and not thine own lips, because
Rob. Simpisen signes this his own commendations. But ye say, in the
margin, it was inserted by some of you, without his knowledge. To which
I reply, Did he then sign that vwhich he did not know? If so, then
let all that read consider, vwhat credite may be given to that vwhich
is published, and comes forth under your names, vwho sign and
publish ye knowv not vwhat. But if Rob. Simpisen did know vwhat
he put his hand unto, but was ashamed to ovvn his ovvn commen-
dations, &c. then are ye, that are offended, that I ovned you
not a Church, taken with another lie in your mourt. saying, *some*
of you inserted it wi. bout his knowledge, when he did know it. But
if ye think to hide your selves, by saying he might not knowv it
when ye inserted it, though before he put his hand to it, he might
know it: Then I demand, Is not here that equivocation, evasion
and mental reservation found upon ye rselfes, which ye would cast
upon me, because I said I owned Baptisme and the Lords Supper, vwhich
was and is true, and dearlie do I love it, and long to be more a par-
taker therein: And all your traditions and beggerly elements in which
ye deceieve your selves, I deny, and against both it and you do I bear
testimonie.

And as for those many reproachful, contemptible, reviling ex-
pressions, ye scatter here and there in your book, calling me foolish,
deluded man, &c. Comparing me with Rabshekah, Judas, Ralph Far-
mer, &c. I say its not much to me, to be numbered by you, amongst
transgressors, and the worst of iren, who am so much desirous, and
by any means pressing to know and witnes, him which made himself
of no reputation, but was obedient, even him who is the light of the
world, and the life of men, who was a man of sorowes, and acquainted with
griefes, and hid not his face from shame, &c. Who was never known
to the wisdom of the world, but by it, in those that profest the
Scriptures, was reproched, reviled, persecuted and murthered,
and the servant must not be above his Lord: And therefore from
those vwho are of the World, and speak of the World, and the World
heareth, do I not expect better usage: And wo were me, if all men

spake well of me. But over it all do I rejoice, and in it do I glorie, knowing that even in your own Conscience, a witness I have, that vindicates me, and condemns you. To which it were well, if ye took heed, before it be too late.

Ye say, ye will not dispute your power, but resolvē to do your duty, &c. By which, I suppose, ye mean, some imitation, or invention, which to your selves ye faulce, of separating is ne from a monst you, and the power ye have to do it, ye will not dispute, &c. And so something ye will do, and entitle God to it, to whom ye say, ye will leave the issue, but whether right or wrong, yeresolve to do it and your power ye will not dispute. And is not this the Harlots voice? Is not here the self same spirit appearing which was and is in the Parishes, and their Priests, the Pope, the Bishōps and all that adulterous generation against which you did once bear some testimonie, who when any saw the pollutions, corruptions and defilements that were in their waies and worshipes, and separated from it, would be offendēd, and sometimes excommunicate them (as they called it) and their power they would not dispute, which is the practice of the Harlot; for the Churches of Christ witnessed the power of God, and disputed with small and great, &c. But ye say ye are a Church, though ye never proved it, nor will dispute your power, but are proved an Harlot. But I must tell you ye must prove your selves a Church of Christ by other manner of Arguments and Demonstrations of power then your meer saying it is so, or else no child of Light, who walks in the Light, and by it is guided, can believe it whilst your fruits manifest the contrarie. And what if ye (that the Scripture may be fulfilled) do hate, reproach, and separate me from your Companie, and cast out my name as evil, for the Son of mans sake, who is the light of the World, and hath enlightened every man that cometh into the World? Is not this a blessing to me, and am I not in that day, to rejoice, and leap for joy, my reward being great in Heaven? Your fathers in like manner dealing with the Prophets, Luke 6. And truly ye may spare your labour, and save your threat'nings, for your powerless pretences, are to me as light as vanitie, and not worth the mentioning. And by the powerful arm of the good shepherd, whose voice is heard, am I eternally separated, and gathered from amongst your ignorant and crooked waies, never to return to Egypt again, nor have fellowship with you in your unfruitful works, which by the light are reproved.

Ye confess it is a sad sentence and spotted garment with which ye are clothed, and say ye durst not proudly boast, as do others, and presentlyifie your selves, and boast that ye never observed so much of the evils before mentioned, in those now together as ye have seen in me, and some of those that went away, &c.

To which I say, are ye not then w^eful hypocrites, to profess your selves, a Church of Christ and to walk according to his rule and boast of your faith and obedience, and yet acknowledge ye saw pride h, poctisie

Hypocresie, slandering, envie, back-biting, railing, lying, &c. which were the evils there mentioned to break forth more in us, then it did in any of you, which truly is too too much; and never reprove it, nor manifest dislike thereof, tell now, that we are absolutely by the power of the Lord separated from amongst you, and have born witness, that your works and waies are evil, and now ye tell the world those things, which are but your lying accusations, else why had ye not put them into your pretended admonition? It is like ye are hard put to it, that to vail your selves, ye must so commonly berake your selves to those resteges of lies. And how can one believe a word ye speak, who will seem to speake so solemnly, and professe (as ye say) ingenuously, things so absolutely false, and untrue, that by it, ye may be vailed, &c. Truly ye want a bridle for your tongues; and the pure fear of the Lord placed in your hearts, which might prevent these distempers, windie humours, and Lying spirits, &c.

In page twelve ye come to the ~~first~~^{four} things in your admonition, a copie of which ~~ye~~ ^{had} having by you, therein ~~the~~^{the} ~~in~~ verbatim, and yet in numbring ye forget me, and make but four. In page twenty four ye lay, ye doubt not of the faithfulness of your ~~messengers~~, and in page ten do command Robert Simpson ^(who was one of them) for his integrity and godliness, and in page thirty four Robert Simpson saith, he did engage himself, to write out a copy of what ye did by them charge as sin upon me, which he did truly, and deliver to me; so then, since ye say, ye insert it verbatim according to the copy, and he saith, he writ out and delivered to me a true copy, If what ye published, and what he writ out and delivered, agree not in every particular, then is he or you, or all together proved not the Church of Christ, the pilier and ground of truth, but an Harlot, and a company of Hypocritical lyers, and false asserters. But what ye have published, and what he writ out and delivered, do not agree in many particulars, Therefore are ye no Church of Christ, but an Harlot.

For, besides some small difference in the first particular, which I shall not mention, Robert Simpisen saith, Secondly your contemning and negle~~ting~~^{for 70 dñeata} some of the Ordinances of Christ, and this he saith is a true copie, &c. and ye say, Secondly your contemning of some and negle~~ting~~^{for 70 dñeata} of others of the Ordinances of Jesus Christ, and this ye say (if ye could be believed) is verbatim, &c. And yet how much it differs, let the Reader judge, one saith, your negle~~ting~~^{for 70 dñeata} of some and contemning of others &c. which is much different, the one saith of Christ the other adds sayings of Jesus Christ. But how comes this to pass, that one saith, it is a true copy and the other, that they in ~~are~~ ^{for 70 dñeata} verbatim and yet no better agreement. The Reader may understand that after I had answered Robert Simpisons copie, in my former book, and manifested, and laid open the deceit, and Hypocresie of this people, and reproved them faithfullie and sharplie, for pretending to admonish me for that, of which themselves are guilty they berake themselves.

themselves to the refuge of lies to be vailed, publishing to the world another thing, and say its *verbatim*. And that they sent not to admonish me for neglect of water baptism, but for speaking contemp-tuously against it, and that I spake falsely and did them wrong in calling them hypocrites, &c. for charging me with neglect of water baptism, which they say, they did not, but only for contemning of it, when under the hand of their messenger it appears, as before, that they sent to admonish me for neglect and contempt of some of the Ordinances of Christ, which said their Messengers, were baptism in water and breaking of bread; so that it appears evidently to be a plain, and studied untruth, and feigned thing, and not *verbatim* according to the copy; and yet so impudent and void of the fear of God are they that they dare say they shall leave it to the God of Ordinances to judge, &c. O horrible falsehood and deceit! Oh impudent and hard-hearted people, not only to speak and publish lies under your own hands, one contradicting the other, but to entitle the Righteous God to judge, &c. Thereby thinking to veil themselves and hide their shame, but all in vain, for the Lord is destroying the vail and the covering cast over all faces, &c. And ye are seen and comprehended, who may read, *that he that speaketh lies cannot escape, and that the lying lips and double tongue cannot stand in the presence of God.* And how dare ye then contrive and publish such filthie false things, and leave it to God to judge? Do ye think he is altogether such a one as your selves, &c.? or is the scripture fulfilled upon you, and there be none amongst you that understand it, &c. but are all gone out of the way, the throat being an open Sepulchre, and their tongues using deceit, destruction and miserie being in your waies, who the way of race have never known, and no fear of God is before your eyes: And to you may I return your own words, that I stand almost amazed to think unto what an height of impudence and wickednes ye are alreadie come, and whether may not poor fallen creatures run (if God stop them not) since ye are already so hardened.

Robert Simson saith, *Thirdly your extream censoriousnesse and rash judging not only of men abroad but also of the Church.* Mat. 7. 1. Rom. 14. 1. *the Church of Christ an Harlot.* And ye say, *Thirdly your extream censoriousnesse and rash judging not only of persons abroad, but also of the Church, contrary to Mat. 7. 1. Rom. 14. 3, also your calling the Church an Harlot,* leaving out the word (*Christ*) in which the strength of all did lie. But why were these words left out, being ye say ye inserted them *verbatim*? the Reader may take notice that after I had received the copy from *Robert Simson*, of what ye had charged upon me, viz. *rash judging and calling the Church of Christ an Harlot* I repli-
ed the charge was false and from the father of lies, for I never called the Church of Christ an Harlot, but do own it dearly; but the Harlot is an Harlot and not the Church of Christ, and so demonstrat-ed by the spirit that acted you, that ye were not the Church of Christ, but an Harlot, from which ye not being able to vindicate your selves be-

betake your selves again to this refuge of lies, and say ye insert the charge verbatim, when ye did it not but left out the main thing there is contained, without which your charge hath little weight, for though I never called the Church of Christ an Harlot, yet I have both said and proved that ye who call your selves a Church, are an Harlot and not the Church of Christ, and do again plainly say, and declare it so, and might farther prove it were it needful, which it is not, since my former proof stands good, and not controlled by you, nor you giving proof that ye are a Church of Christ. And I do once more say, and affirm, that your charge is false, and from the father of lies who was a liar from the beginning. And your labour might be saved in using arguments to prove that I said ye were an Harlot, and not a Church, I had so plainly published it. But here ye would perwade the Reader I came in with mental reservations, and ask, *is it honestie, or any thing but deceit and hypocrisie, because I said I did not call the Church of Christ an harlot but the people in Bristol? &c.*

To which I say were ye not quite blind and full of deceit and subtletie, ye might easilie see and know, that I spake plainly and truly, without your mentals, and other carnal stuff, when I said, and manifested, that I dearly owned the Church of Christ, which were all living stones, &c, and did clearly bear testimony against you that ye were not so, but an Harlot, and herein I appear both just and honest towards the Church of Christ, and towards the Harlot in bearing testimony to the former and against the latter, in which no deceit nor subtlety appears, but just dealing; and all your equivocations and mental reservations (as ye call them) together with your shameless unchristian-like practises (in which ye appear one with the black spirit of Ralph Farmer) is denied, together with all lies and the father thereof; but the Church of Christ is lovely, &c.

Robert Simpson saith, Fourthly your asserting in the Church principles contrary to Truth: as first, That faith is an eternal thing. Secondly, That Christ and faith is all one. Thirdly, That Christ Jesus is not the object of faith. And ye say, Fourthly, Your asserting in the Churches doctrines contrary to truth; as first, that we did not know what faith was, and that faith was an eternal thing. Secondly, That Christ and Faith is all one. Thirdly, That Christ is not the object o' faith. Fourthly, Your speaking reprehensibly of the blessed scripture, affirming they were blind, and a plague to souls, and further saying that they were not the word of God nor the rule of life: and this ye say is verbatim, and therefore must be examined. And first, I find that the copy faith principles contrary to truth, and ye say, doctrines contrary to truth, and that's not verbatim. But I take notice that I having given true answers to each particular aforesaid: contained in the copie, and published it in The skirts of the Whore, &c. which stands in sound and wholesome words unanswered by you, by which your shame appears, of which being sensible, ye labour to recover your vail to hide your falsehood, and having given heed to lying spirits, ye again betake your selves to your wonted refuge, and say

say, having the copie by you, ye publisiit verbatim. And say, First, That we did not know what faith was, every word of which is forged and feigned, and not in the copie delivered to me, and therefore well night ye say, whether may not a poor fallen people run, if God stop them not. And it is no wonder ye began your book, pleading for the kingdom of the Devil, saying that, *as in the natural body there may be many infirmities, so in the mystical body* (by which its like; ye mean your selves, who are not a spiritual bodie as the Church of Christ is) may be subject to distempers, and among many other things, make mention of *windy humors of pride and high mindednes and giveng heed to lying spirits, &c.* Its like ye had some fence what spirit ruled you, to which ye intended to give heed, and with what filth and falsehood ye intended to fill your book; and the lying refuge, to which ye intended to betake your selves, before ye drew such false conclusions in the beginning thereof. But this is not all in the copie delivered to me, in this fourth branch were inserted but three particulars, which are before mentioned, to which ye adde a fourth, viz. *your speaking reproachfully of the blessed scriptures, affirming they were blind, and a plague to souls,* and farther saying, *they were not the word of God and rule of life,* and this ye say is verbatim, notwithstanding, that which here ye make as a fourth particular in the fourth general, is in the copie a fifth general including three Particulars, and so do your selves afterwards reckon it, notwithstanding *(in the wisdom of God,) ye are left to ensnare your selves and manifest it to all the world,* saying it is verbatim when ye have left one of your five things mentioned, but the fine next before.

Its like the pangs of a traveling woman are upon you, who have so long cryed peace and safety to your selves that the sword of the Lord is upon you, and your eyes utterly darkened, that ye cannot see: But the blind have so long led the blind, that ye are all fallen into the ditch, and under pretence of recovering a veil, have manifested your shame, and published things which ye endeavoured to perswade the world to believe is true and verbatim, according to the copie which in three or four pages, your selves contradict, manifesting your falsehood, at which so many of you, as are not given up to hardness of heart, may be ashamed and blush, for if such things had been published by a diviner, or a particular person amongst you, that had been to your shame, but for a whole company of sixty persons (who call themselves a Church) to agree in such works of darkness and wickednes, and no one amongst you free, is such a thing, as hath hardly been heard before in our daies, &c. And notwithstanding my former answers, to the three particulars mentioned in the copie stands good, and not toucht by you, yet I find you deceitfully nibbling at the heele, and going on falsely to accuse, saying *I asserted that as Christ was the great light of the world, so he*

he was the great faith of the world, none of which was in the
expie, nor I suppose spoken by me, but is another lie inven-
ted among you, because I then knew him not *the light of the*
World that lighteith every one that commeth into the World, while a-
mong the diviners, and sorcerers I stood, *by whom the light is de-*
nied, And I could not say, *he was the great faith of the Worlds*, because
both to you, and the rest of the world, who are of the world, and
speak of the world, and believe not in the light, both Christ and
faith is a Mystery hid and unknown, and is none of theirs who in
their imaginations talk of objects, &c, and deny the light, and know
*not the only foundation but by sorcerie, and wicked art would di-
 vide that which God hath joyned: And so ye go on telling many*
words spoken by one and the other, which truly I take to be but so
many lies invented, to scve you as a veil, for if your memories are so
*short, and your wits so confounded, that ye are not able, or wil-
 ling to draw sixteen or twenty lines out of a copie, which (ye say)*
*is by you, without so much falsehood, and untruth, as is before men-
 tioned: how can a man believe, ye are able and willing to remember*
and truly publish without forgery and falsehood, so many words and
*passages, which so many years past were spoken (as ye say) in sever-
 al meetings. And whereas in my answer to what ye say touching*
fiith being an eterna: thing, ye say I alledge, 1 Tim. 1. 9, and tell me I
shew my weakness in abusing the words and sence of the Apostle,
this is another lie, as the Reader may perceive who reads my book,
*for I said, *faith is a mystery held in a pure conscience, and unknown to**
all ignorant and vulturous eyes, as well as to yours, &c. And asked
*whether that *faith*, by which the Saints are justified, by which they*
*overcame the world, *saw him which is invisible, by which their hearts**
are purified, by which Enoch was translated, that he saw not death and is
the substance of things hoped for, &c. be eternal or carnal, &c. In stead
of answering which we publish a down-right lie, and say I alledged such
a scripture, and abused the words and sence of the Apostle which I did not
as the Reader may see; so that although those who are given over to
believe lies, may happile embrase what ye say, yet none (whose
eyes are truly opened by him that is given a light to the Gentiles,) is
like to believe what ye say, though ye together joyn, to frame and
to publish so false an accusation, which is so visible, that all that
read both our books may perceive it, and it had been well, if ye had
taken my former advice, and been silent, till by the true light ye
had been guided and known how to speak truth, for though hand
*joyn in hand, the wicked shall not go unpunished, nor he that spea-
 keth lies escape. But as I said the fool will be medling, &c.*

In your fifteenth page, ye labour to cover your selves the best ye
 are able, that all beholders may not see your shame, by what is char-
 ged upon you in *The skirts of the Whore*, where it is demanded *why ye*
had not questioned me for these things sooner, and whil's I was amongst you?
And why ye would suffer principles contrary to truth to passe without rebuke,

C. To which ye reply that I was presently opposed thought for a solemn dealing, ye did it not till I had left the Church, which ye say perhaps was your sin: But considering the state of the Church ye knew not how to set about it, though some saw ground enough to do it, &c. To which I replie, O woful Church in a woful sad state and condition indeed which is worthy thy serious consideration, who with thine own pen, hast confess and published to the world, that thou knewest thy duty and sawest ground enough to do it, but knewest not how to set about it.

Art not thou worthy to be beaten, with many stripes? Oh wicked and sloathful servant whose judgement is come; and into darkness art cast, and so no marvel that some amongst you, did oppose to me manifestations of truth, whiles I was amongst you, of which you speak, for I know some son of Belial was there, who knew not the Lord, some blind guid, who leads the blind into the ditch, who for the wages of iniquity, hath laboured to curse the Israel of God, and to make you stumble at the stumbling stone, who often opposed the life and power of truth, as it was made manifest, and against it contradicted, as I before made mention, whole judgement lingers not, &c. But I take notice, how unwilling the harlot is to confess her own guilt, and therefore faith, *perhaps it was her sin*, which is but a deceitful shift, from a just stroak for her hypocrisie; and if ye could speak truth in this particular, ye might have told the world plainly, *that whilst I was amongst you, ye had not whereof justly to accuse me*, of which I know I have a witness in your consciences, so that most that then were of the company loved and prized me dearly, and many were sorely grieved at my departure. But when nothing could prevail, because into Egypt again I could not go then and not before some Diotrepes, that loved preheminence, prating against the innocent with malicious words, by degrees made a partie, and devised those pretended accusations, and with much deceit, and deceivableness of unrighteousnes prevailed with you, to charge upon me, &c. which if ye had clearly manifested and not drawn this further guilt of lying, &c. upon your selves, some had been excusable, but now ye must bear your shame and judgement whatsoever ye are.

But now ye come to a fifth branch of that ye call an admonition, though in pag 13. where ye say ye insert it *verbatim*, ye number but four, and that which here ye put as a fifth general branch, ye there make a fourth particular in the fourth general, and yet ye say its *verbatim*. But in this also, not onely your falsehood, but also your confusion is so fully manifested, that I need say no more, but leave it to the Reader to judge.

But ye say, *It is for speaking against the Scriptures, affirming they were blind, and a plague to souls, and that they are not the Word of God, nor rule of life, and this ye should have understood to be verbatim*, though like the rest, it will easily appear to be a parcel of falsehood, hypocrisie and deceit, for besides your own confusions before mentioned, in the

Copy delivered to me by Robert Simpson, which he saith is true, and *ye* ~~etc.~~ testimony he is faithful; it is thus, *Your speaking reproachfully of the precious Scriptures of truth, as first, affirming, that it was a blind to souls, and secondly, one of the greatest plagues of the Land, and thirdly, affirming farther, that it is not the Word of God, nor rule of life.*

Now let the Reader, whose eye is opened, judge how these agree, The person sent to admonish at the same time or thereabouts, gives it under his hand, that what he writ our, and delivered to me, was a true Copy of what he received: And the whole company, after they received an answer thereunto, devisest and publisheth another, and say it is verbatim, though it much differs from the former: The latter saith the charge there mentioned was verbatim, in these words, *Speaking reproachfully of the blessed Scriptures, affirming they were blind, and a plague to souls, &c.* the former in these words, *Speaking reproachfully of the precious Scripture of truth, as first affirming that it was a blind to souls, and aliy. one of the greatest plagues of the land;* The one puts both together, *The Scripture is blind and a plague,* the other divides them into two particulars, and saith first, *a blind to souls, and aliy. one of the greatest plagues of the Land;* the one, that the *Scriptures were blind,* the other, that *it is a blind,* the one, that *they were blind, and a plague to souls,* and never mentions the *Land;* The other, that it is first, *a blind to souls, and aliy. a plague;* yea, *one of the greatest plagues of the Land,* and mentions not souls: The one saith, *The precious Scriptures of truth,* The other, *the blessed Scriptures,* and mentions not the words *(of truth.)* And yet if any man is given over to believe lies, ye will persuade him all this is true and verbatim, that is, word for word, according to the copy. And that notwithstanding this lying spirit, which is found in your mouths, to which ye give heed, ye are a Church of Christ, or a mystical body (a word of deceit from the bottomless pit) which may be subject to this spirit, as it plainly appears to all beholders, ye are by what your selves have published. And truly the day hath manifested you very much, and ye cannot be hid but by the light your deeds of darkness are and will be reproved, and your pretended admonition farther manifested to be but studied accusations, and from your father the devil, who was a liar from the beginning, and abode not in the truth.

Now as that which ye call your admonition, and say ye did insert verbatim as a bundle of lies and confusion as hath been manifested, so is that which ye call your proof; for in page 13. ye say because I said those things (that is to say your charge,) are studied accusations, and from the father of lies, &c. ye shall therefore prove every tithe to be true. And in page 18. ye say ye have proved every tithe to be true and clear; and in page 26. your 3 Messengers who boast that they received their Commission from God to this work, say that the things that they charged me withall are all true in every syllable of it, as doth appear by the foregoing answer of the whole Church. Now then if ye have not proved every tithe of your charge to be true, and if it do not appeas by your foregoing

swer, that every fillable of that with which your Messengers charged me is true, then are ye proved (both those that did send, and those that were sent,) no Church of Christ, but a company of lyars and false asserters. But ye have not proved every title, and every fillable thetoe to be true, and therefore are ye no Church of Christ, but a company of lyars, for first ye charged me for leaving the Church, and now ye say, that I have left the Church is true, but no proof thereof have ye given, neither is it true which ye say, for the Church I have not left, but to witnes the Church I have left the harlot, and that I have absolutely forsaken, left and renounced fellowship with you in all your idolatrous heathenish wayes and worships which stand in the will and time of man, and not in the will and power of God ; and by the mighty arm and power of the Lord am I separated from amongst you, never again to have fellowship, nor communion with you, in those unfruitful works of darkness, which by the light are reproved, is granted, else could I never know nor witnes the Church of Christ which is in God the father : But that ye are the Church of Christ is denied and was denied, and by your fruits, and what lodged in you were ye proved an harlot, a synagogue of Satan, &c. which stands vholly unanivvered by you. And therfore it is not true, but a lie, to say I left the Church, when I was separated from the Harlot, that I might witnes the Church. But suppose it had been true, that I had left the Church, by what have ye proved it ? Why onely your selves say it is so, but that is no proof, and yet this is more than tittles and syllables, it is vwhole sentences, ye a general charge not proved, except what the harlot speaks (to save her head, vhen to judgement she is brought) is to be believed and admittid as a proof.

But ye go on and say, that my so doing hath drawn away some , grieved others, and opened the mouths of many to speak evil of the wayes of Christ which is clear, and plain, and not a studied accusation, but a real thing, whib hath been grief, and sadnes to the Church.

To which I reply if the Harlot or Synagogue of Satan, might be believed in her own case, when she speaks not trurh, then what ye say were of some value. But from the Church have I drawn none, nor been a grief, nor sadnes (that I know) to her, with whom in some measure I have unity. Neither do I know of any whose mouths I have justly opened, to speak evill of the wayes of Christ which are pure and spiritual ; So that the whorish and adulterous harlot cannot see it, who is grieved and sadned at my departure, whose judgement is come, and her torments from the living God are pouring, and therefore hath she opened her mouth very wide, and from her unclean fountain and spirit of envie is pouring out of floods of reviling & bitterness, not onely when she assembles in her harlots houses, and Idol Temples with the rest of the proud and persecuting World, where the Churches of Christ after they were gathered did never assemble, but in her books and pamphlets speaking evil as she can, not only of the

the Church & ways of Christ, which she understands not, but of Christ Jesus himself who is come a light into the World, and is the light of the World, which hath enlightened every man that cometh into the World, and this is clear and plain, and no studied accusation, but a real thing and her proper sentence justly due is gone forth from the presence of the Lord, and over her head doth stand.

And notwithstanding ye say, I gave no word or reason of my departure, the sober Christian ye mention will easily perceive that this is another refuge of lies, for it was reason enough of my departure, to deny you to be a Church of Christ, and to prove you an harlot, a Synagogue of Satan, a cage &c. And all this I have done notwithstanding ye blush not to say I gave no reason of my departure, &c. But I perceive that which troubles you is that I who so well knew you, and was so long as an Elder amongst you; whom ye did so often chuse and elect to that employment; and so highly esteemed, should now so sadly apostatize (as ye call it) as not to acknowledge you a Church.

To which I reply, Were ye indeed a Church of Christ, how gladly would I acknowledge ye? But till ye prove your selves so, I may (in the words of Thomas Ewings to Rab' Fariner, in the 60 page of your book) tell you, though you be so wise to propose, I cannot be so foolish as to grant it, left I make myself a transgressor like unto you, and rebell against the light, which hath manifested you.

But now let me demand your proof; for although ye say, ye would prove every tittle, and had proved every tittle of what ye charged me withal, yet is here no proof at all produced to prove that I drew any from the Church, grieved and saddned many, or opened the mouths of any, to speak evill of the wayes of Christ, yet is this more than a tittle or a syllable, it is many words and sentences.

Oh foolish people and unwise! how hath the Devill, the god of the world, and Rulers of the darknesse blinded you? why, is there no feare of God before your eyes? who are adding one iniquity to another, as drunkennesse to thirst, and yet bespeak your selves a Church. And because ye have recovered a veile, with which your selves are blinded, do think all others must be veiled too; but where Christ is witnessled, the veile is removed, and in the light of Christ, which ye have despised, and set at noug't, are ye seen and comprehended, and your hypocries, inventions and traditions, will-worships, carnall ordinances, together with that lying spirit, to which ye give heed, are in the same light judged, denved, and witnessed against as that which to the Lord is abominable, and burthensome, in which he hath no delight, but his soule hates because it is iniquity, and a loathsome thing (Ia. 1. 16.)

But from you whom have I drawn away? Why had ye not mentioned one that some colour of truth might appear? or that by it also ye might be reproved, who of the strong and mighty arme and power of the Lord are ignorant, by which he hath powerfully drawn and

and gathered many from amongst you (as well as from others who in the like deceit, are worshipping they know not what) into his mountain of holiness, which he in this his day is setting up, and establishing over your heads, and a top of all mountains, in which to his people the Lord is making a feast of fat things, of which those that pour out a drink offering to that number, must not eat; in which mountain the Veile is removed, the shadows taken away, no Lyon or carnall devouring beastly thing can ever come; but in it is the way of holiness known and witnessed, and life, light and immortality reigns for evermore, and the true and living God, in spirit, life and power, known and worshipped, who is light, and in whom there is no darkness at all. And so, although gross darkness hath overspread the *Egyptian* land, where the Diviners, the Sorcerers, the Taskmasters and oppressors dwell, yet in *Jacob's Tent* there is light, by which the deeds of darkness are seen and reproved: And therefore although ye have taken liberty to vent your lies and slander, and false accusations against the innocent, over your high places, when ye assemble by troops in harlots houses, where the children of light dare not come to reprove and gainsay it, except they are thereunto powerfully moved of the Lord, to resist against your deceit and abomination: Yet must ye learn wisdom, and take heed of printing and publishing such stuppe to the world, else may ye be sure, whilst ye seek to cover it with a veile, your iniquities will be marked, your filthy sepulchre opened (which is already but badly painted) our skirts more discovered, so that shame and confusion will be your portion for evermore, except ye repent: And therefore of this be ye warned.

In your third branch ye lay the charge thus, viz. *your extream censoriousness, and rash judging, not only of persons abroad, but also of the Church, &c.* And tell the world ye will prove (yea that ye have proved) every tittle and syllable of these things to be true, when ye have not endeavoured so much as a shew of proof for ought ye speak touching persons abroad, but pass it over as if ye had never spoken it: And yet this is tittles and syllables, yea words, &c. But a bridle for your tongue ye want, who have so long given heed to lying spirits, that now ye appear to love lying, more then to speak truth, and (being out of the fear of the Lord) speak ye care not what.

I come now to your fifth branch, and shall not trouble my selfe again with those many lies, falsehoods, and contradictions which I there finde in what you say is *verbatim*, having mentioned some of them before, but shall examine your proof of that also, and see if every tittle of it be proved, or whether ye may not be proved lyars in this, as in the rest.

Ye say, I did at a meeting at mine house affirme the first part of this branch, viz. That the Scriptures were blinde, and a plague to souls: And for proof, ye again produce your own saying, it is so, and that some of you sitting over against me, do well remember how I spake it,
claping

Clapping my hand upon the book or table, saying, That Book or Scriptures was one of the greatest blinde; and plagues to mens souls this day in England. And that ye will agen affirme, and set your hands to it that I speake those very words.

To which I say, There was a time in which many false witnesses were brought against him who was the truth and the light, but they agreed not. And when by the truth ye are examined, it will be found, that ye also are far from agreeing in testimony ; for proving what your selves affirme, if your own testimony were admitted in your own case, which it is not. Ye say, ye will again affirme, and set your hands to it, that I speake those very words. And what words are they ? Not the same in the charge, which ye say is verbatim, but is much otherwise, and so the charge is fall'n and false, as the Reader may see : And who are they that will affirme, and set their hands to it ? Are they the whole company, or but a part ? If it be the whole, then many of most of you will affirme and set your hands to that which themselves have confess they never heard : If it be but a part, and not the whole, then that which yee have already said, is altogether false, and untrue, and your testimony invalid : For what is said, is said by the whole, or else those that signed it, are in this, as in other things, abominable lyars.

Again, in what ye say ye will affirme, and set your hands unto, there appears much uncertainty ; for ye say, *I clapt my hand on the book or table, but on which I perceive ye are ignorant : And ye say I said that booke or Scripture.* Now if ye so well remember the manner of speech, as ye say ye doe, it is much ye cannot remember the matter. But having before accused me for saying the *Scriptures were a blinde to soules, and a plague to the Land.* Now ye say, *It was the booke or Scriptures that I said was one of the greatest blindest and plagues to mens soules this day in England.* Manifesting your selves to be at a losle and in confusion, not able to say, whether it were the Book or the Scriptures, or what it was, for indeed it was neither : And so the charge or accusation is quite fallen, and by your selves brought to nought.

And why are these wofds, viz. *one of the greatest plagues, &c. in England,* now added? being left out in the place where ye say ye did insert verbatim : Is here no designed subtily and deceipt ? Is all proved ? Are here no tittles, nor syllables neglected in the proof ? Or is what ye have published like to be true, or fit to be believed ? Let the Reader consider it.

But ye say, *some of you* sitting over against me (it's like, at the Table) do well remember, &c.

But why had ye not told me, who these *some* were that sate over against me, and do remember it ? For I know but four that were wont to sit with me at the Table, and with three of them have I spoken, neither of which could to my face say or affirme, they ever heard me speake such things, and then the *some* is but *one*, and that is an *bireling* too, a Diviner, a deceitful worker, that daubeth with untempered morter, and cries peace, peace, to that to which the Lord speaks no peace, and his testimony is little worth; for if ye say he sate over against me at the Table, when I speake such words, *Jane Frye* contradicthes him, who is the only person besides himself, that ever I heard, or could learn, had the shamelesse confidence to say, she heard me speake these things, with whom I had conference in the presence of other witnesse, and demanded where it was spoke, she replied, *in mine owne house at a meeting*; I told her it

was much many others heard it not as well as she. To which she replied, *it was after the meeting was done, and I was risen from the Table, and stood out in the room, and there clapt my hand on the Booke, and spake as before.* And that her selfe, with her sister Haffard, and her sister Anne Davis, went out into the streets, and bewailed it; which I knowing not to be true, sent to Anne Davis to enquire the truth of it, by a relation of hers, who answered, that she never heard me speak such words, nor any thing like it: So that it is evident, false witness do not agree; for ye say, some of you sitting over against me, which must needs be at the Table, upon which, or upon the book, ye say, I clapt my hand, when I spake. But she saith, *it was after the meeting was done, and I was gone from the Table*, in which is no agreement. She said, *Ann: Davis with her selfe and another went into the streets and bewailed it: but Anne Davis denies that ever she heard it.* She said, *standing out in the room, I clapt my hand upon the booke, and said, the Scriptures were a plague, &c.* But ye say, *I clapt my hand upon the book or table, and said, the book or Scriptures were blinde and a plague;* but cannot agree whether it was a Book or a Table, a book or Scripture: And so are all in confusion, beingled by a lying spirit, and able by agreement to prove nothing. Besides ye say, *the book or Scriptures*, but in the copy delivered to me, it was said *the Scriptures of truth*, in which is no agreement. Besides all this, one of you being asked, if ever he heard me speak those words, answered, that he heard me speake to this effect, *That the Scriptures, as men goe to worke with it, making it a pattern of all manner of vice and wickednesse, was one of the greatest plagues, &c.* And being demanded then, why ye had not laid the charge in the very words that were spoken, he was silent as to that, and said, *he had already purchased jealousy from some in the Church, as one that was in danger, &c.* And this I have under the hand of him to whom it was spoken.

Now let all, to whom true judgement is known, judge what differing testimoniē here is, and how like it appears to that of old, in which no agreement could be against the innocent: And how desperatly wicked ye appear under a cloak of Religion, accusing for something, but cannot manifest for what, but in it contradict your selves: And in some things Jane Frye is nearer the matter than the other 59. or thereabouts who false witnesses are found; because after a meeting was ended, in which Thomas Ewins had been speaking about that Idol called *Divinity*, and the people mostly gone, and I rose from the Table, and standing neer the middle of the room, did there say, and declare, *that that cursed thing called the body of Divinity was a plague to the land*, or words to that effect, of which I told you before, though ye wickedly shut your eyes, and not observed it because it was the truth. And were it not so, it had been one with that spirit to which ye have taken heed.

But suppose credit vvere to be given to such a generation, vvhio in testimony do not agree, but are proved as before, &c. yet to the Reader vwould I say, vwhat probability of truth can be in vhat they say I affirmed, viz. *That the Scriptures of truth were one of the greatest blindest and plagues in mens soules this day in England*, as if truch could be a blinde and a plague to soules, wven it is a lying spirit is so to yours. And notwithstanding I never made a trade of the Scriptures, nor preach't for hire, nor divined for money (as others do) nor ever covered.

veted any mans gold or silver, or apparel amongst you, nor accepted thereof, vwhen by some I was earnestly prest thereunto ; but on the contrary have administered someting largely of these things amongst you. Yet from the Scriptures did I daily discourse, as opportunity I had ; and by it have convinced many amongst you, of your pride, formality, and other evils ; so that once ye were very much awakened, and brought to some sense of your condition, after ye had been too much taken with the doctrine of some called *Nationists*, which it may be, is the same ye now call *Ranters*, whose principles and doctrines, by the Scriptures, I did withstand and oppofe, and with much labour, and fore wrestlings was I iſtſumental to deliver you out of their mouths, to whom many of you were become a prey ; I say, much awakened ye were, and the spirit which convinceth of fin, began to work, until another Ministry of unrighteousnes came, which, for the wages of iniquity, taught you to erre, and when ye were convinced of fin, and troubled within, and saw your filth and wickednes appear, by which your peace was broken, and your conſciences awakened, and true judgement took hold on the transgressor) prest you to believe lyes, and shut out that which troubled, and fad it was temptations of the Devil, and that your fin was done away, and that God ſaw it not, that it was all pardoned, daubing with untempered morter, crying peace, peace, to that to which no peace is ſpoken from God, by which your bonds were made ſtrong, and the hands of evil doers ſtrengthened, that they turned not, nor repented, which wicked doctrine of the Devil, by the Scripture I oppofed, and withſtood, perfwading you to the laſt, not to build on the ſand, but come down to the rock ; and told you, your peace was but ſecurity, which the Devils goods may attain, and that all your allurance, in which ye glorified, was but vain confidence, which in the time of triyal would deceiue you ; and ſo far did I diſpue it with you, dailie, by the Scripture that *Thomas Ewings*, your publique Preacher told me, I daſht his comforts, and weakened his hands, ſo that he was not able to preach, but when into the Pulpit he was to go, fear and trembling ſometimes took hold upon him, ſo that if neceſſity had not been upon him to ſpeak, the people being assembled, he ſhould not have ſpoken a word, and told me of retiuing to his former Calling, and leaving the City, with much more. Others who loved to have ſmooth things ſpoken, that they might be at eafe in *Zion*, who put far away the evil day, complained (as he ſaid) that all the comforts and joy they received and gathered from his Ministry all the day, was daſht and broken by me in the evening. Others complaining, at laſt confeſt I led you ſafely, though not comfortably ; and all was, because the Devils Kingdom was diſturbed, and his goods not fuſſered to be at peace ; and in your conſciences do you know, that by the Scriptures I demonstrated what I ſaid ; to which I was as true as any amongst you whatſoever. And if in this ye ſhall ſay I boast, remember its you that have compelled me, and if ye have a mind to gainſay or contradict any particular of it, do it honestly, plainly, and down-rightly, not coverty and deceiuefullie as ye have done before, that when I come to reply, I may have ſomthing like as from men, to ſpeak unto, and not as from a company of foolish totſt children. For although to this was I was at firſt averse, yet by the power and preſence of the living God, ſhall I be free and ablie to quench your thorns, ſcatter your deceit, and remove your veiſ, and diſcover the Harlots skirts.

But friends, suppose all ye say were granted, and that I had indeed, whilst I was amongst you entertained, and asserted many principles contrary to truth, and said, *that the Scriptures of truth were a blinde to souls, and one of the greatest plagues of the land,* (which I have, and utterly do deny.) And suppose it were granted an error, and a very great sin so to say and affirm, yet was not all this done in your meeting, whilst I was one and amongst you? and not then re-proved nor gain fayed. And was it not then time for all that feared the Lord, and loved the truth to depart out of such an Assembly, in which such things are permitted to be entertained and published without rebuke? Was there any safety in being one with such an Harlot, though she call her self a Church? And are not these things spots, whilst the *true Church of Christ, which is his glorious body, is without spot or wrinkle?* Surely little cause have any who know the truth, and love and believe in the light, to be grieved or fad'ned, that any be drawn from such an Assembly; and happy for me was the day, in which the light manifested you, and from amongst you separated me, to another people, where no such principles are entertained, nor permitted to be vented. And for mine own part, I do freely declare to all the world, that since, by the power of the good Shepherd, I was gathered from amongst you, I am far from entertaining or uttering any such things: but do dearly own the Scriptures of truth, as given by inspiration, and see them of great use and service. And if I received and entertained such principles, contrary to truth amongst you, with you I also left them, to whom the Scripture is of little use, more then to talk of, and trade with for an advantage; and by wresting and corrupting the same, make use of it as a veil to cover your deceipt and filchingels, but the life thereof do not witness.

But I have not yet done with your testimony, in pag. 13. where ye say, *ye insert your admonition verbatim.* Ye charge me with asserting in the Church, doctrines contrary to truth, one of which is, *that the Scriptures are not the Word of God, and every tittle of this, ye say ye have proved;* notwithstanding, ye have not proved any thing of it to be true, but only ask if I did not at a meeting at the Red-lodge in the Garden-house, before near twenty people say so? one of you being by, &c. Truly the Harlots fore-head is very hard, if at this she do not blush: What! Lay a general charge, and say ye will prove, and have proved every tittle, and yet can say nothing, but ask me if it were not so. And, in pag. 12. & 13. ye lay this thing to be asserted in the Church, and say *ye will prove every tittle,* and now ask me if I did not speak it at the Red-lodge in the Garden-house, which was at a meeting of those ye call miserable deluded people, who are wandring as ye say, in the dark. At which time say ye, one of us was by. So then, by your own confession, either those ye call miserable deluded people, who are wandring in the dark, must be the Church, or else ye a company of lyars. And let me tell you, these things are not only equivocations and mental reservations, of which ye speak, but downright lying and deceit. And because I asked where the Scripture called it self the Word of God, ye say, *for answer, ye shall give me four plain places instead of many;* three of which places have not these exprestions in them, viz. the Word of God, muchlesst that the Scriptures calls it self so; and the fourth place faith, *for laying aside the commandements of God, ye hold the traditions of men, and full well ye reject the commandement of God, that ye may keep your own traditions;*

(33)

ditions; and again, making the Word of God of none effect thorough your traditions.
Now although in this Scripture, the Word of God is mentioned, yet doth the Scripture therefore call it self the Word of God? Or rather do not ye manifest your selves to be *those that doe, not knowing the Scriptures nor the Word of God*, which was before the Scripture was written, and from which the Scriptures were given forth, who through your own traditions, and the traditions of other men, do go about to make the powerful Word of God (*by which all things were made, and forever are upheld*) of none effect. And therefore ye say, *what shall we go to light a candle to the Sun?* Have not many judicious and godly Writers proved that the Scriptures are the Word of God? To which I reply, Many men have both said and written it, from whose traditions, not from the Scriptures, ye have received it; and amongst others, those ye call Popes, Papists, Priests and Jesuits as well as other ignorant and unlearned men, who wrest the Scriptures as ye do, have asserted, and do affirm it, and in their printed books called Catechisms, and Christian doctrine, have laid it down as principles and fundamentals (*as they as well as you call it*) to be learned of all good Christians; in which ye may find also the ground of your words, mystical body, Sacraments, and some of that ye call institutions, and most, if not all, your invented and carnal observations used in and about the worship of your God, for which no ground being in the Scripture, ye and others have by tradition received it from the Popes, Cardinals and Priests, and other Heathens that know not God. But those that knew and ministered of the Word of God, which was not a deadletter, but quick and powerful, commanded that men should not say, *Who shall ascend into heaven to fetch Christ from above, &c. for the word of faith, which they preached, was nigh even in the mouth, and in the heart.* And this is that which against your selves ye have rejected that ye may hold your own and other mens traditions, received as aforesaid, and so do bear the character of those wicked men, of which ye speak, *that cast the Word of God behind their backs,* who hate to be reformed thereby.

And so having in your blind minds, without the fear of God, rambled thorough what ye had to say, in pretence of proof of that ye call your admonition, which indeed is but studied declinations, and from the father of lies, and invented by his instruments amongst you, as before I said, In the close ye say, *Ye have proved every title to be true and clear, so that ye are no lyars nor false accusers, but must turn that back again upon me, professing to all the world I have wronged you in what I have written.*

To which I reply, I wish ye had been found innocent before the Lord, and both true, and clear, and no lyars nor false accusers, then I needed not so to have spoken; but instead thereof, ye are found more and more guilty, adding iniquity to iniquity; so that were it needful, I could reckon up many more of the lies, flanders, and false accusations, of which ye stand guilty. To close this particular, for I profess to all the world, ye are become such a Synagogue, and Cage of false, lying, and deceitful spirits, that to my remembrance, I never met with the like, nor did believe was to be found upon the earth, under the title of a separated Congregation, of whom the Parish Assemblies may say (*as ye say they will*) they were better to remain as they are, then come amongst you, except they intend to be made, *twofold more the children of hell than they are already;* for instead of proving your selves no lyars nor

nor false accusers, and the things ye charged me withal to be true and clear; how clearly and truly are ye proved (yea have proved your selves) by many degrees, greater liars then before; so that what is justly charged upon you, and said of you, in the skirts of the whore, stands over your heads, in that authority and power of truth, that ye shall never be able to return it back, nor free your selves of it, for it is your portion, and ye must bear it; and labouring to acquit your selves, being guilty, ye have brought upon your head, much more of the same righteous judgement, so that, notwithstanding all your consultations with all those lying spirits, to which ye have given heed, for whose entertainment in your mystical windie humour'd bodie ye plead, the better to recover your veil, and hide your shame, yet is your vail removed, your coveting ript off, and your shame manifested more then before, and your selves in your imaginations confounded, which from God is the portion of those that hate the light, and bring not their deeds thereto.

In pages, 18, 19. I find a parcel of deceitful stuff, scarce worth answering, yet can hardlie let pass something without rebuke; I find you blaming me for flattering and commanding my self, as ye say, when your selves have published a whole book, mostly to vindicate, flatter and command your selves, and one another in your evil ways, till your iniquity is found out to be abhorred: Why had ye not cast the beam out of your own eyes, before ye had meddled with motes in mine, and better considered the Scripture ye mention, viz Let another man praise thee, and not thy own lips. Again ye say, Amaziah was not blamed for the good he did, but because he did it not with a perfect heart, & yet your selves speak contemptually of perfection, and those that labour to attain it. Ye say, ye knew my spirit, and what I did pretend to, and observed my gross mistake, but were not willing to offend me, &c. which is deceit and hypocrisie, for the true Church cannot bear them that are evil, but testifies against them. And whereas I had said, the knowledge ye had of Christ, shall profit you nothing, and that your habitation was in deceit, and thorough deceit ye refuse to know the Lord, &c. Ye say, in this thing ye did not violently oppose; and then its like ye confess it, as knowing it was the truth, and why then had ye not repented. Ye say, some of you did often tell me, that your comfort stood not so much in a knowing, as in an acknowledgement of Christ to be, that which he is said to be in the Scriptures, and that ye own no other knowing of Christ, then understandingly to know him in his person without you, &c. which is the sum of most of the 19. page. And so have declared, and clearly manifested the ground and foundation of all your Religion, comforts, joy and peace, to be one and the same with the foundation of the Religion of the Pope, Jesuits, drunkards, swearers, prophanes, ignorant and superstitious people of the world, namely, an acknowledgement of Christ without you, to be that which he is said to be in the Scriptures: And so the devils in this particular excel you, who did not only acknowledge him, but knew him, who he was, Jesus the Son of God. And concerning the Ministers of Christ, which those of your literal profession, opposed and persecuted, I cryed out, these are the servants of the most high God. But the comfort, joy and peace of the children of light, stands not in your ground of general acknowledgement of Christ without them, to be what the Scriptures declare him to be, but in a particular knowledge of him, as by the spirit of holiness he is revealed within them, whereby they come to witness him the

Son of God, with power by the resurrection from the dead ; and so *Paul* knew him, and so to know him, was, and is eternal life, and witnessed so to be, by those to whom he is so revealed : But this is a mysterie, hid and unknown to all that lie in the death, and never come to witness the first resurrection, but declare the ground of their comforts to stand in that in which the wicked of the world, with them are one. And this is not to slight and nullifie that glorious person in heaven, as ye falselie say many of our way do, scoffing and jeering at you, for speaking of the person of Christ, and thinking to be saved by the blood of him that dyed at *Jerusalem*, which is but your false accusations and flanders, and proceeds from the same fountain and spirit of envy and wickednes, as *Ralph Farmers* bundles of lies did, in which he and ye are one, and at an agreement for scoffing and jeering, lying, and false accusing, being the works of darknes, in which your generation are exercised, is denied by all that walk in the light, vwhich is our vway, and the vway everlasting. But to declare against your follie, and your thinkings to be saved by the acknowledging of Christ without ye (whilst of him and his life, ye ate ignorant, living in wickedness, lying, hypocrisie and deceipt, hating the light, and erring from the right way,) is no error, but love to your souls, who pretend honour to the person (but hate the light) of Christ, and know not his Gospel, which is the power of God, nor his way, which is everlasting, and lives ; nor his Ordinances which are living, spiritual and true, not traditional, invented, and carnal : The consideration of which, together with the lying spirits, to which ye give heed, might justly cause you to mind whether ye are not those that stumble at Christ the corner stone, and do cause others to stumble at him, who is now come, and witnessed in life power and spirit ; and living demonstrations thereof are given and manifested in thousands, who by experience have known and felt the dove-like spirit of Christ, of which ye speak, though both to you and others, who live in envie, murthering the just, and betraying the innocent, pretending honour to the name, but hating the light, and persecuting the power of Christ. This is hid, and ye say, ye will not believe it.

And if those that owned and seem to honour the Scripture, in which *Moses* wrote of Christ, did not believe, but crucified him, when in flesh he was made manifest, no marvel then if ye do not believe, who call the verie words of Scripture (in which to you I spake, page 21. of my former book) strange and unchristian expreſſions, surelie ye are strangelie erred from the way of truth, and true wisdom, who live in such confusione and deceit, one while calling the Scriptures the Word of God, and rule of life, when by wresting it ye can serve your lusts ; but when by it ye are reproved for your wickednes, then ye call it *strange and unchristian expreſſions*, and say, *The Lord rebuke your railing*, as if the Scripture, which ye term the Word of God and Rule of life, were railing, and the Prophets, and holy men of God, which gave it forth, were railers, because it bears true testimonie against your wicked wayes, as well as others, for the words I mentioned are recorded, *Isa. 57. 4. Psal. 2.1,2, &c.* and in some other Scriptures, as the Reader will perceive, that reads my former Book.

But ye say, its easie to heap up good words right or wrong : Alas poor blind people, by what blind guides are ye led ? Is it strange and unchristian expreſſions, and

and yet good vwords? Are they good vwords, and yet vvrong? What exceeding confusion are the children of darknesse brought into, in this day of the Lords power, in vwhich light is risen out of obscuritie, and the Lords glory appeared, &c.

In pag. 21. Ye say, Though some of our way have shouted, and cryed Hosannah, boly, boly, King of Israel to James Nayler, &c.

To which I reply, When will ye be weary of lying and false accusing, which is the work of the Devill; for none of our way ever to cried to any man: But that which is our way, is the truth, and the life, and is everlasting, the light and life of men, from which whosoever turns aside, forsakes the right way, and turns to lying vanities, as some in this day of the Lords visitation have done, who must bear their burthen. But ye are easily seen of what generation ye are, who watch for an occasion to speak evill of the way of Truth, and the Saints, and Children of light, who in the fear of the Lord do walk, and in his Councell abide, which to you is not known, who are glad with an advantage by any means to speak evill of the way of Trurh, and the people, who (being gathered into it) are for its sake become strangers in the earth, and to their familiar friends, and aliens to their mothers sons, as all their fathers were. But in this again are ye and Ralph Farmer one; and by one and the same spirit are ye guided, to whom it is known, that those that cried as aforesaid, are not of our way, but denied and witnessed against before ever they did those actions. But if I should go about to gather up the actions and exprestions, contrary to truth, which I have known and heard passe from some of your vway (which is a very broad way,) how abominable filthy would it appear. But I forbear, farther then it may be for your advantage. Yet let me aske, if none of your way which is the broad vway, leading to destruction, did tell me it vvas the pride of Mordecais heart, that boved not to Haman: And another, that the Rnters and Elders had finned, if they had not crucified, or put Christ to death, because they judged him a blaspemer. And another, that the Pope and Jesuits do believe in Christ. But this I cast not upon you, whom I knowv not particularly guilty; but that ye may see the unjustnesse of your ovvn accusations, and that the guilty ones may see it and be ashamed.

Ye fall a vvondring at my shamelesnesse, as ye call it, in mentioning, that some of you did beate in your meetings, like the enemies of Christ in the synagogues, And say, yee will declare to all the world the truth of this story.

To vwhich I say, if ye can at last declare truth, it's vwell, and fit ye had done it sooner: But ye tell hovv Sathan hath raged at your wyomens praying, in vwhich its like ye mistake, and that it vvas the vvienesse of God that strives against your hypocrisie, as it did of old against your fathers, vwhen their vvaies vvere corrupt before the Lord: And vwoe unto you, vwhen it shall strive no more.

Ye say, Two wretched women came rushing into the roome, one of which had been an old Ranter, the other a late member of this Church. Whereas they had been one as much a member vwith you, as the other, and neither are Ranters, but in soverenesse do vwalk, and so came into your meeting; and, as ye say, told you, the prayers of the wicked is an abomination to the Lord: With vwhich you vvere disturbed, and the Woman forced to give over.

• reply; Its like then there was power in what was spoken, and its manifest

lest the very words of the Scripture are your disturbance. And therefore, like the Gadarens who in this age your pattern, ye desired as ye say, thicke disturbers to depart your room (as they did Christ to depart their Coasts:) But when they departed not, ye exceeded your pattern, as ye your selves confess, and would have put them out (it's like) by force, which ye say is all the beating and occasion of it: Which is an absolute lie, for down the stairs ye would have thrown them, as your fathers would have thrown Christ down the brow of the hill, which to do ye did attempt, haling, beating, and pinching them till their bones were sore, in which your marks they did bear a long time after: So that here appears no truth nor ancient godlinesse, but the contrary in them that did it, and this wickednesse do I not justify, being condemned by the light, to which it is abomination, and a more wicked thing than for two sober women to come soberly into your meeting, and declare amongst you the truth; whether ye hear or forfear.

In page 23. ye endeavour the best you can to veile your selves from the stroak of truth, contained in *Psalm 83.* and in the Prophesie of *Obadiah.* But all in vain, for it is your portion, and ye must bear it; from him who with righteousnesse doth judge the poor; and your demanding what grosse darknes is upon my minde, that I should be crying out against you that are innocent, will not veile you. Nay, notwithstanding ye demand agaia, whether I be not joyned with all the Papists, Atheists, Ranters, and all the ungodly rabble of the world, in this one great designe of the Devil, to break in pieces the Churches of Christ, &c. And then mention under the name of Anabaptists, Independents, Sedarists, Schismaticks, &c.

To which I answere, nay, with the Harlot I am not joyned, for then must I be one body with you. But from among you all am I separated by the power of the Lord, to witnesse his presence, And therefore your selves, with all Papists, Atheists, Ranters, and ungodly rabble of the world, who in the great designe of the Devil are joyned, to hate the light, and persecute and oppose the life & power of God, do I deny, and stand a witnesse against. And although ye are the many-headed Beast in divers forms, sects and opinions, under the name of Papists, Atheists, Independents, Anabaptists, &c. and upon a like ground pretend to Christs person, Gospel, and Ordinances, as before I said, and with one mouth, and with one shoulder, cry out against, and oppose his light and living presence, for which ye associate and take counsell together of one and the same lying spirit, yet ye must be broken, and as a new threshing instrument is the Lord making the worm Jacob, to thresh your mountains, as chaffe, and your little hills as dust: And the day of your distresse and visitation is begun, in which all that see you shall wag the head, who with the most emmistered enemies are joyned against the light and life of God, and with Atheists, Drunkards, and prophanes persons, who live in scoffing, scorning, reproaching, and deriding, in flandering, falsehood and lies, do ye assemble, teaching the wicked of the world your wayes, and the Children that have not understanding, to blasphem the light, and living way to the Father, which is your own returned.

But can ye be honest, and own what ye say, and nowv flie from it? If so, then I demand, Is it indeed the great designe of the Devil, to break in pieces the Congregations in *England,* under the names of *Independents, Anabaptists, Sedarists,*

ties, &c. as ye pretend it is? If nay, then are ye false and deceittull in what ye have written: If yea, then is there a false Prophet, and Minister of Satan to be found amongst you, in whose mouth he hath been a lying spirit, to which ye ought to give no longer heed. For Robert Purnell, in his book entitled, *Good newes to sinners, great joy to Saints*, declares the contrary. And in pag. 65. undertakes to be a Prophet, and saith, *a few words by way of prophesie of the downfall of Presberty, Independency, Anabaptisme, &c.* And then he calls upon all the servants of the most high and mighty God, heirs of promise, and sons of Zion to look for great alterations and changes, and to see what desolations God will make in the earth, and for nothing but the Lord to be revealed from heaven, which saith he will be mighty in his dispensations, exceeding glorious in his revelation, and strong and powerfull in his operation, and will bring to passe his determinations, and destroy in this mountain the face of the covering cast over all people, and the veile that is spread over all Nations; which veile he saith, is knowing Christ and Christians after the flesh, which Paul did not do, after his eyes were opened, &c. And so he goes on to manifest how *Presbyterians, Independents, Anabaptists, &c.* are all vailed with the same veile. And therefore saith he, what I say to one Sect, I say to all, ye shall speedily receive a total rout. *Tee have gathered your selfe together, but ye shall be scattered, yea yee shall be broken in pieces.* Ye all have built your outward house of externall discipline upon the sand, and it must fall, because it is not grounded upon the Rock Christ. Ye have made your communion the ground of your union, and that must fall, because it is not the Lords, but mans building: And himselfe puts the question how he knew *Presberty, Independency, Anabaptisme*, and the rest of the Sects must down, and answers, if Abraham by faith did see the day of Christ coming in the flesh many years before he came, why may not I (saith he) and others see the day of Christ coming in the spirit (to destroy all fleshly forms,) some few years before it be finished: And again saith he, I have by faith seen all these opinions fall, and have heard from many others, that they have seen them fall also. Therefore that which I have heard and seen declare I unto you, that ye might have fellowship with the father and the son in the spirit; for then, saith he, and not till then ye will give over saying, as in effect ye do, *I am of Paul, I am of Apollo.* Then ye will not so much cry up the forme, but endeavour the power of godlineesse. These with many more, are his words, as the Reader may see in his foresaid book.

Now therefore, if it be true, that all these formes are fleshly, and are not built upon the Rock Christ, but upon the sand, are not the Lords, but mens building, and therefore must fall, and be broken to pieces, and scattered, and speedily receive a total rout. And that he by faith hath seen it all fall; and hath both heard and seen what he declared, that is to say, Christ Jesus coming in spirit to destroy them, that people might have fellowship with the Father and the Son in the Spirit. Then are *Robert Purnell* and you found directly in the steps and practice of your Fathers, the Scribes and Pharisees, who (when Christ came in the flesh, according to the Prophecies that went before) said, *It was the Devil a blasphemer, a friend to publicans and sinners, &c.* For ye, now that Christ in spirit, in life and power, is appeared, mighty in dispensations, glorious in revelation, and very strong and powerfull in operation, making great alterations, changes and desolations in the earth, and revealing himselfe

himself from heaven, breaking down and scattering what he hath not built, nor gathered; destroying and breaking in pieces those Forms and Sects of yours, which he saith are fleshly, not built by the Lord but men; not upon the Rock, but upon the sand, and speedily receives a total rout, &c. I say, since Christ is thus appeared against all those Forms, that his people may have fellowship with the Father and the Son, in the spirit, and not cry up the Form, but endeavour to know the power of godliness, according to the very words himself hath said; both Robert Purnell and you agree to call it the design of the Devil, asking if I be not joined with all the Papists, Atheists, Ranters, and ungodly rabble of the world, in this one great design of the Devil, to break in pieces the Churches of Christ? And say, hath it not been the attempt of one power after another, to rent, break, and scatter the Congregations in England, under the names of Independents, Anabaptists, Sectaries, &c? And hath any party gone so far in this wicked practice as you, &c? Nay, say you, was there ever any partie in England, or the Nations adjacent, that have offered the like violence to the Lord Jesus Christ, his person, in his Word, in his Gospel, his Ordinances, his Saints, his wayes, &c. as you and your partie have done, &c? Notwithstanding it be the very thing (and no other) which he in his said Book saith, *By faith he saw Christ in spirit*, coming to perform, a few years before it was finished; which few years, its like are now accomplished, it being about eight years since the said Book was published; so then that which Christ cometh in spirit to perform, ye call the great design of the Devil, and a wicked practice, and those who with Christ in his work are joined, bringing to pass his determinations, ye say are joined with Papists, Atheists, Ranters, and the ungodly rabble of the world.

But why do Robert Purnell & you now call Independents, and baptized Assimblies the Churches of Christ, when he had before declared them fleshly Forms and Sects, not built by the Lord upon the rock, but by men, upon the sand, and must fall, and be broken, and scattered, and receive a total rout; and that he saw Christ in spirit, coming to destroy them, that his people might have fellowship with the Father and the Son by the Spirit; and that what he declared, he had both heard and seen, manifesting to all the world (against your wills,) that that which ye call and cry up as the Churches of Christ, and Assemblies of Zion, are indeed but fleshly Forms and Sects, not built by the Lord, upon the Rock Christ, but by themselves, upon the sande, which Christ comes in spirit to destroy, and therefore must fall and be broken, routed and scattered: and that notwithstanding among your selves it is known and manifested to be so, by a spirit of faith (as R. P. Sayes,) by which it was seen; *Yet ye hold the truth in unrighteousness, and do err from the spirit*, else might ye know, that the Churches of Christ, which are in God the Father, are not fleshly Forms and Sects, like yours, but is a spiritual house, an holy habitation for God, by whom it is built upon the rock of ages, the foundation of the Prophets and Apostles, Christ being the corner stone, against which all the gates of Hell, and powers of darkness, shall never prevail, to break, scatter, destroy, or cause to fall, but as mount Zion shall it stand, and a burthen som stone shall it be, against all fleshly Forms and Sects that fight against it, in this day of the Lords appearing in the power and glory of his spirit, to break in pieces, scatter and destroy all your fleshly Forms and Sects which he never built upon the

Rock; but your selves have built upon the sands. And so we see no Churches or Christ, but the strong holds of Satan, in which he having blinded their minds, keeps his goods in peace, and under pretence of bearing up the form, the power of godliness, is there denied and not known. But the desires of the flesh and of the mind, are there served equally as among other people; and this I do see and know, otherwise had I not declared it unto you. And so into the pit that ye have digged are ye fallen, and in the works of your own hands are ye soared; and not I, but ye are found joined with the ungodly rabble ye mention, in the great design of the Devil, opposing the truth, blaspheming and offering violence to the Lord Jesus-Christ; and well may I return your vain words into your bosoms, and say, *Ab poue deceived people, what gross darkness bath now seized upon your minds? Where are your eyes, (and may add,) what blind guide hath misled, and bewitched you, that ye should be crying out against me, for that in which I am innocent, and your selves so notoriously found to practice?* And this from amongst your selves, and out of Robert Purnel's mouth are ye judged.

Bur if what Robert Purnel hath said be not true, but a lying spirit hath led him, and that by faith he did not see Christ in spirit, coming to destroy the fleshly Forms of Independence, Anabaptism, and other Sects there mentioned, and so declared a false vision, which he neither heard nor saw; notwithstanding he saith, *he had heard and seen it.* Then is Robert Purnel a lyar, a false Prophet, a deceiver, that cauffeth the people to erre, by his lies and by his lightness; and his faith, by which he saw is vain, and he to the true faith found reprobate, and the reward of a false Prophet must he receive, that hath seen vain visions, and spoken lying divinations, *Ezek. 13.8,9.* Because ye have spoken vanity, and seen lies, therefore behold, *I am against you, saith the Lord God;* and *mine hand shall be upon the Prophets, that see vanity, and divine lies, they shall not be in the Assembly of my people, neither shall they be written in the writing of the house of Israel.* And his Cabinet richly stored, in which he proclaims a remedy for every malady, and a ready way to attain salvation, as is said; its like, is filled with deceit, and all kind of venomous filthy stuff, such as comes out of the mouth of the false Prophet, the dreamer that speaks a vision of his ovn heart, and not from the mouth of the Lord, and therefore *ever in vision, and flumbles in judgement,* vwhich whosoever believes and followes, is like to find the ready way to destruction, and not to salvation, of vwhich let all people beware; and since you proclaim your selves an Assembly of the Lord's people, and boast of your obedience to all his Commandements and Ordinances written as you say in his Word, and that your feet hath held its steps, and not gone back from the Lord, nor declined the Commandments of his mouth, and tell of your readiness to deal with them that are evil, &c.

You are charged every particular of you to look to it, and approve your selves faithful and obedient to vwhat is written, and as you intend to answer before the Lord. Decline not the Commandements of his mouth, who hath said, *Woe to the foolish Prophets that follow their own spirits, they have seen vanity and lying divinations, saying, the Lord saith, and the Lord bath not sent them, &c.* Because ye have spoken vanity, and seen lies, therefore behold *I am against you, saith the Lord God, and my hand shall be against the Prophets that see vanity, and divine lies, they shall not be in the Assemblies of my people, neither shall they be written in the writings*

writings of the house of Israel; Ezek. 13. Now if Robert Purnel Prophesie aforesaid be not true, but a lying divination and a vain vision, then is he by an express Commandment of the Lord not to be in the assemblies of the Lords people; and therefore look to it, be not deceitful nor false in what your selves have published, for in it you will be observed, and your obedience and faithfulness to what you say is your Rule, will be tried, and if you are found false and treacherous, your iniquity will be marked, for you have made your selves publick, and must be manifested, and remember you are warned of it in time; and Robert Purnel is advised to consider it, and repent thoroughly, if place for repentance to the false Prophet may be found, and with shame and confusion let him manifest the same, owning his just condemnation for so horrible a transgression. But if his said Prophesie be true, and Independency and Anabaptism so called, together with other things there mentioned, be but fleshly Forms and Sects not built by the Lord, but by men, not upon the Rock, but upon the sand, and that Christ is come, and coming in spirit to destroy it, and therefore must fall and be broken, as he declares; then let both Robert Purnel, and every one of you look to it, and repent in time of your horrible wickedness, in blaspheming the work of Christ, which he in spirit is come to perform in this his mighty day, calling it the great design of the devil, &c. otherwise the just judgements of our God (whom we serve, who is the Creator of the ends of the earth) ye cannot escape, who is near to be revealed from heaven, in power and great glory, taking vengeance of all blasphemers and disobedient ones, and will render tribulation and anguish upon every soul that doth evil; and in this am I seriously under fence of your condition, and therefore do warn you of these things, whether you will hear or forbear; and as for any other false Prophets and Deviners amongst you to whom the mysteries of Gods Kingdom (which to the Saints is given to know) is not revealed nor opened, and so have seen nothing but vanity and lying devinations revealed; *The Lord hath said, he is against them, and they shall not be in the assemblies of his people;* and it concerns you to take notice of it, least you manifest your selves to be those that flatter with your mouths, and lye with your tongues when your hearts are not right with God, nor you steadfast in his Covenant: And your own words ye may take to your selves, *O stand still, smite upon thy thighs, and b'fsh for shame at what ye have done, for though many Harlots have played the harlot, yet thou excel'st them all, who upon a lofty and high mountain hast set thy bed, and speakest loftily, and that it is beneath thee to answer many things contained in the skirts of the Whore, fulfilling the Scriptures;* Pro. 30. 19. *There is a generation, oh how loy are their eyes, &c!*

But the day of the Lord is dawnd, in which the eyes of the lofty must be humbled, and your lofty looks abased: *Yea, the day of the Lord of hosts is upon every one that is proud and lofty, and by him who shall be alone exalted in his day, shall all those be brought down that dwelt on high;* and by the feet of the poor, and the steps of the needy is he treading down the lofty Cittie to the ground. And with you have I no kindred, part, nor inheritance, who inherit lies and falsehood and with it would be veiled. But a witness against both it and you I stand, and the harlots nakednes must I discover, and her advice to the contrary is rejected, because it is her portion from the Lord; and by her to have my name

cast out as evil for the Son of mans sake, is a blessing, at which I may rejoice, and leap for joy.

And whereas ye wish me to take notice, that ye desire your three Messengers to answer for themselves, that their faithfulness may appeare, &c. This is a piece of deceipt, like the rest; for Robert Purnell, Robert Simpson, and Richard Moon, who were the three Messengers, to desire themselves to answer, and presently put their hands to their own desires, with three more, two of which were never of the people with which I walked, and the other long since removed his habitation near thirty miles distant. But however being by themselves desired, because they had none else, to desire it of them, they like themselves begin to answer, and after many vain and idle words, they say they received their commission from God, to this worke, and met together, and considered the particulars, of which they were to admonish their backslidden Brethren and Sisters.

Reply. Here they blasphem the holy and dreadful name of God, by entitling it to their lies and flanders, who never gave commission to false Prophets, lyars and slanderers, to admonish any of his, but reproved such, saying, *They run, and I sent them not, therefore they shall not profit the people:* And so it is with you.

But from what did your brethren and sisters, as ye call them, backslide more than from your deceitfull wayes and practices, which to God are abominable? If ye say, it is from your outward fellowships, wayes, and worshipes. Then the Parishes, from which ye have separated your selves have the same thing to admonish you of: And ye justifie those filthy polluted Priests, who cast out the names or persons of some from amongst them, because they separated themselves from their polluted worshipes. Besides, one of the three said, by faith he saw the downfall of all these Sects and Forms, and that it was not of Gods building, and that he saw Christ coming in spirit to destroy it: And then how is it that ye are not ashamed to say, that to get out of that which God never built, is backsliding? And that God gave you a commission to admonish any for departing out of that vwhich Christ in spirit came to destroy. But your God (vho is the God of the vvorld) that gave you such a commission, and put you upon these vworks of vvickednesse is denied, together vvith your selves, vwho his Commissioners are, vvith all your pretended admonitions inventions and deceitfull stusse, vwhich to the children of light are manifest, and seen to be light as vanitie.

They say, *They knew much themselfes, and what they knew not, they were fully satisfied by the mouths of many faithfull and true witnesses.*

Reply. Where were they found? in many particulars, sithence ye are already proved an unfaithfull company of lyars and deceitful workers.

They say, *In the name of the Lord, and in obedience to his command, and in a filial feare to God, love and pity to our souls, they did admonish, &c.*

Reply. Did they know the name of the Lord, which is dreadfull to all deceivers, false prophets, and hypocrites, they would not dare to name it, whiles they live in iniquity; but out of his name are ye all shut, and have no portion in that which is a strong tower, to which the righteous run, and are saved. Who for your rebellion and disobedience against his name (who live out of his feare,) which is the light of the world, are by the light judged and condemned,

of John
guilty of

damned, who in your vaine mindes talk of love and pity to soules, but never came to witnesse the living soul, nor the quickning spirit, where the true love and pity comes to be witnessed.

But did your three Messengers in the name, and in the fear, and in obedience to the Lord admonish? How then came it to passe, that they came to a near relation of mine, and told her, in the name of the Lord, &c they were sent to admonish her also of something, as sin. To which she replied to Robert Simpson that spake, *Hast not thou something in thee that telis thee thou doft lie in the name of the Lord?* For, what sin do I live in which thou knowest? To which he said; Dear sister, I doe not lay, in practice, but in judgement. To which she replying, *What is my judgement? Canst thou tell?* He appeared confounded, and said, Doe not you bear those men (meaning those called Quakers.) Now is not here deceit and wickednesse, to pretend to admonish people in the name, fear, and obedience of God, and at last know not for what, but ask if she did not hear those men, which Robert Simpson himself had often done (it's like more often than she at that time.) Now have ye not read that *God is not mocked? but what ye sowe, the same ye must reape.* Why then doe yee thus to the flesh some corruption, falsehood, lying and deceit, and make mention of the name of the Lord as your covering?

To what they said to me in particular, I need not say much, because what I said before stands unanswered, and in power over your heads, only they say, the things they charged me withal are true, every syllable, as appears by the foregoing answer of the whole Church, which is false, and those they call the Church proved liars: And whereas they say, they did not feare me, neither did their consciences accuse them. In this they presently gave themselves the lie, and say the reason they staid not was, because they found my spirit the time before as a boyling fornace boyling over, and scalding all that stand near it, which made them resolute not to stay the second time. Now what deceit and wickednesse is here? Who can believe a word that comes from amongst you, who are out of the feare of God, and therefore regard not what ye say. For I having charged them in my last, that they fled as men surprized with feare, or accused by their own consciences: They deny it, and say it is false, and that they neither feared me, nor were accused, &c. And yet in 6. or 8. lines have fully granted what I said, saying the reason they staid not, was because they found my spirit as a boyling fornace, boyling over and scalding, &c. Now is it not evident, they feared lest they should be scalded? and what was there that scalded, but the witnesse of God within themselves? Poor men! I knew they were wounded, tormented, and scalded by the witnesse of God, in their own consciences, testifying against their hypocrie and deceit, so that they could not stand, nor abide it; for the day of the Lord is now great, and who may abide it; for it is like refiners fire, *yea it burns as an oven,* and all that doe wickedly are as stubble, and not only scalded, but burned must ye be, and neither root nor branch shall be left. And the false Prophets that see vanity, and divine lies, and all that imbrace and receive them, who must not be in the assemblies of Gods people, are not in a capacity (as they say) for those that feare the name of the Lord, to converse withall. Neither is dried stubble in a capacity to contend with those in whom the spirit of judgment and burning is, lest thereby they be both scalded and burned.

But Robert Burnell and Robert Simpson , were it not meet for you to take heed, & beware, lest whiles ye pretend a Commission from God, to admonish others for backsliding, who are not at all drawn back, but are of those that believe, to the salvation of their souls, who for the hope set before them , doe endure the Croesse, & despise the shame, and with much patience, through many tribulations, the race doe run, and thorough good report, and evil report, as deceivers, and yet true, do passe, pressing on, if by any meane they may attain to the resu-rection of the dead, and to apprehend that for which they are apprehended of Christ Jesus.) Ye your selves be not found in Satans work, and indeed gone back, by many degrees into the world, and the pollutions thereof, being intangled and overcome by that which once ye seemed in a measure to have escaped, and so your latter end become worse then your beginning. And therefore to you , or to one of you I say , do not eat and drinke with the drunken , do not fill your selves with wine and strong drink , nor spend the creation of God upon your lusts : Do not spend your time out of the feare of the Lord, in pleasure and wantonnesse, in lightenesse and vanity, abusing the servants of the Lord , For he is at the door, and ye know him not, that will cut you asunder (except ye repent) and all your invention, traditions, foolish custome, and carnall washings, will not hide nor help you : And this is a warning to those of you that forget God, and cast his law, which is light , behinde your backs , to consider, let he teare you in pieces, and there be none to deliver you , who as unsavourie fale are become, whose ill favour is gone abroad from Alehouses and Taverns (too much frequented) sporting your selves with the enemies of God , with which ye now begin to appear as one , rather than to be grieved for the afflictions of Joseph, or to become companions of thole , who for witnesing the power and life of Jesus, do suffer by the world, the generation of Vipers, as ever they did of old . And this is all the fruit I know that your invented washings have brought you to, and yet for this time I do very much spare one of you.

But why are Robert Simpson and Thomas Ewins so much troubled , that my letters to each of them are made publique ; for what is published was written to them many moneths before, without an intent to publish it , and in all that time, which one of them acknowledgement , was above a yare , no answer was given in word or writing, nor any word spoken to me about it by them, testifying dislike, as if all were quiet and well. But now it's made publique , and brought to light , and their deeds seen and openly reproved , how angry do they appear, crying out of w.ong, lies, &c. and after me pour their floods of contempt, reproach and scorn, notwithstanding, under their hands it may appear, I was before called their honoured Brother, and when of worldly honours I could accept (though I did not, as others seek it) and when into his mough I could freely put, *Ib mas Ewins* to me cryed peace, and in my absence declared he had little or no encouragement to abide in Bristol, were it not for me. But since to the light I have been turned, and by it convinced of the blindness and falsenesse of your minds and worships, and could not put into his mough, as before, howv doth he bite with the teeth, and prepare war against me, though his weapons appear too weak and carnall to prevail, against which the bowe is in strength ; and the Reader, whose eyes are opened , will easily perceive, that had not the things been true, which to each of them I writ, and not at all to be gainsaid, nor contradicted, they would in all that time, either in words

words or writing, plead their own innocency against me, who had so much wronged them, as now they pretend : But being very true, and not to be gainsaid, the subtlest beast in the field (it's like) periwades them to be quiet, that it be not noised abroad, but in oblivion kept : But since, beyond their expectation it is come to light, and they cannot prevent it ; some course (if it be possible) must be taken, that it be not believed. And therefore (how falsly soever accused) it must be of lyes, falsehood, and folly, though themselves feel the power of it, standing in truth and widsome, and have not told the Reader in what the folly and falsehood lies : But (by all the means they are able) labour to recover a veil, though but little have either they or you done, morethen to ensnare your selves in your own wvorks, whic: webb is not become a garment, neither do your works profit, for your works are works of vanity : But how comes it to passe, that my letters were true, and not to be contradicted before they were published, but are not so novv ? Why onely thus, our skirts are discovered, our sepulchre is opened, and our nakednesse is novv made manifest, that people (as we passe the street) point us out Novvies, and at us wag the head ; so that before the people (that are not wilful-ly blinde) vve and our poore lcs, hypocritical profession (which stands in vvords and forms, not in spirit and povver) are like to receive but little ho-our.

Novv because they have vrritten severally, I shall reply particularly : And first to *Robert Simpson*, in vvhom (ne thinks) I see most honesty, though it be clouded and covered with much dcreit and hypocrisie, vvhich the light reproves : And had I not a desire ver; much to spare him, for the honesties sake, the second stroak vwould exceed the first : And because I perceive his main wvork (as well as yours) is to seek a veile of deceipt, under vvhich to hide himselfe from the stroke of truth, and to attain it, spends himselfe in ma-ny light, vaine, and angry words, which have little weight, I shall not trouble my selfe, nor the Reader in speaking much to it, for of it selfe it falls, yet I would not that he should so often take the name of the Lord in vaine, as he doth in the beginning of what he speaks, for the Lord will not b'rd him guiltles. But in page 29. he saith, If the charge I laid upon him were so indeed, how jad were his condition ? Well might his countenance be changed, and his thoughts trouble b.m.

To which I reply, That though he hath laboured till (he saith) he hath forgotten himselfe, to vindicate or cover himself from what was truly laid up-on him, yet from it hath he not delivered himselfe, but the charge stands good, in sound and sober words, in the power of truth, and whiles he covereth *his sin be canant prosper*. And whiles he addeth one iniquity to another, he cannot come into Gods righteousnesse : And oh ! that he would consider it, and lay it to heart whiles he hath time, that in the day of the Lords anger, which is at hand, and as a destruction from the Almighty shall come, he might be hid and find mercy of the Lord, with whom his vain speaking of a witnesse he hath in heaven brought from thence into his heart, and confirmed by the Spirit of Truth, and of his being taken up into the Mount to confer with him, who hath all power given him, and of a Warrant sealed and given forth from *him that hath al power*, &c. is of little account, whiles he understands not what he speaks ; For the Kingdom of God cometh not with observation, but the kingdom of God

God is within, and in his Kingdom he is who dwells in heaven, where the Father, the Word and Spirit agree, of which all blind Pharisaical Professors are ignorant and cannot know it, till in the light, and by the spirit it be revealed and made manifest.

And whereas he saith, *All that he, with the rest, laid at my door, was to a tithe true; and that neither he nor his brethren have any reluctance for it.* This is all false, for I have before proved it lies and deceit, and themselves have confess they found that which boileth like a furnace, and scalded all that stand near it, and they were near it, and so resolved not to stay another time. And judgement is now laid to the line, and righteousness to the plummeter, and all refuges of lies and deceit are to be sweep away, and by truth and soberness such hiding places are overflown, and in soberness do I stand; and so much to my self am I come, that I see many of his words there mentioned to veil and cover himself, to be light and vain, and not worth aufering, and that what I writ, was both sober and true, without fawning and flattery, in which many among you are too much exercised, who love to have smooth, not true things spoken, and would have me peaceable, gentle, and full of mercy to hypocrisy, deceit and wickednes, all which is for judgement, and no peace from God is spoken to it. And therefore without partiality do I declare against it in him and you, as well as in others, and to my self am I not a stranger. And this is pure wisdom from above, and moderation known unto all that receive and believe in the light, by which that spirit appearing in my former book, is justified, though to you that hate the light, and by the light are condemned, it is as gall and worm-word. And for sporting my self, and insulting over him; I did it not, but it is another refuge of lies; for I told him before, I did not insult over him, nor delight in his wo and misery, but was sorely grieved, as still I am, to see how the wicked one, whom the Lord would destroy, was exalted in him and you, and what I writ is true. And whereas he saith, *I was not a in a sober mind, but at a distance from it, and true speaking (when I mentioned to him the portion of lyars)* and that not any thing he said was a lie, but what he said I had not his hand to, as his particular affirmation; and so goes on speaking many words, but to what purpose I cannot see, except it be by words to darken the Readers understanding. But if I mistake not, that which he would do, is to vindicate himself from being a lyar, with what else I charged upon him in my former Letter, by telling me he said I had not his hand to it, as his particular accusation. And if this be his meaning, then is it gross deceit, for I never said or thought it was his particular accusation, but a general accusation delivered by him, in which himself and each other particular, was included, and so I spake to him in soberness and pity, my very howels moving towards him, knowing my self innocent, and that it was a dreadful thing for him in the Name of the Lord to speak a false vision or thing. I asked him, how he durst come to me, and in the name of the Lord tell me, I said the Scriptures of truth were one of the greatest plagues of the land, when I never spake nor thought such a thing. To which he replied, *he never spake it, nor laid it to my charge,* though out of his own mouth it came; and when I told him I had it under his hand, he denied it. When I told him I could shew it him, he replied, *if I could, he would acknowledge himself a lyar;* upon which ground I charged him for it as before, and so I do still, and good were it for him, if he owned

ed the judgement and repented, for otherwise he cannot escape. But if he forgetting that his hand was to his paper, did run himself into the evil of denying it, as is before exprest; yet if (when he came to the sight of his error) he had clearly acknowledged it, and owned his condemnation and repented, to which in love he was advised, there had been mercy for him: but being convinced and reproved of the evil, hardened his neck, and labours to hide and cover his sin, adding one iniquity unto another; here he cannot prosper, but brings himself justly under, not onely the judgement and condemnation mentioned in my former Letter, but more and more misery due to those that rebel against the light, by which they are reproved, and to those that add iniquity unto iniquity, and must not come into Gods righteousness. And from it all the waters in Jordan can never wash him, nor the Rocks and Mountains cover him, nor all your outward observations, imaginations and will-worships, preserve him, till he own the light, by which he is convinced and reproved, and the just condemnation thereof pass upon the rebellious, and the transgressor which hath sinned, and he brought to repentance, and the acknowledgement of the truth; and so his soul come to be saved in this mighty day of the Lords power. And this is not from a violent heat of wild-fire, as he calls it, but from a spirit of soberness, soundnes and truth, and is true love to his soul; and the time is near, in which he that rebuketh plainly shall find more favour then he that flattereth with his lips, and my end is not to make him a transgressor before all, as he supposeth, but according to my measure to advise him, into the way, the light, the life and the truth, which leadeth out of transgression, into the inheritance of the Saints in light; and in this I do not equivocate, nor evade, as he falsely chargeth me, but do speak plainly and truly, though at it, both he and ye are offended. And both Baptism and the Lords Supper I do own, as before I said; and all your traditions, imaginations, inventions carnal observations and will-worships I do deny, who in the many things (about which ye are troubled) offend all, and are not come to the one Baptism, by which the Saints were baptized into one body; nor know not the Cup of the New Testament, nor the bread of life, which is the life of men, nor the fruit of the Vine, of which Christ with his Disciples drank new in his Fathers Kingdom; and so are feeding yourselves with that which will never satisfie, but is corruptible, and must perish in the using. And the ground on which ye stand and question me is not good, but of God is rejected, and bryars and thorns doth it bring forth, and its near unto cursing. And whereas he saith, though he was not present when I spake so reproachfully of the Scriptures, yet he did believe it, and still doth.

I Reply, Here is plainly, and without equivocation, as he calls it, the ground of your lies and flanders, false accusations and charges, as well as of your windy, heady, and powerless Religion, (that is to say,) your believing things, which ye neither heard nor saw, but have got by tradition and hearsay from others; as he confeth of himself in this particular, and few can believe it besides those that are given over to believe lies, because there is no truth at all in it. And although he saith, I had not his hand in particular, to what he heard not, yet I know I had it to the whole, of which that is a part; and I have it to that which he denies, and saith, I had it not; and well was it that I had it under hand, or else how stiffly would it be denied and gainsayed, as it

was directly at first, and after plain conviction, what shuffling and deceit is here used amongst you, to hide and cover it, though to little purpose? And had I not by the wisdom of God, had a Copy of your charge, signed by some of your selves, how must all your lies and forged accusations (which ye publish and say was *verbatim*, and proved to a tittle and syllable,) pass for truth, because ye say it is so, which by the laid Copy is proved not *verbatim*, nor is proved true, but the contrary.

And whereas Robert Simpson declares *I had no ground at all, to lay that aggravation of lying upon him, viz. a lye invented, a lye prosecuted, a lye denyed, and the lye proved, and afterwards adviseth me not to evade nor equivocate, but speak truly, and deal plainly.*

Reply. I have before dealt so truly and plainly, without flattery, that ye are offended, yet I shall take his advise, and plainly declare, the lye was invented amongst you, when ye studied your accusations, the lye was prosecuted by your Messengers, who charged me with the guilt of what ye had falsely contrived. The lye was denied by Robert Simpson, when he denied that he spake such a thing, or laid it to my charge, though I had it under his hand; and the lye by me stands proved, both on you and him, from which ye can never deliver your selves by all your shifting and striving, but like a bird in the snare, the more ye strive, the more ye are intangled, till ye acknowledge your iniquities, and own your condemnation, and repent. And so Robert Simpson's weapons being but the wrath and deceivable natures of man, and not under promise of a blessing from God, are found too carnal (as he acknowledgeth) to war against the Lamb and his followers, whose weapons are not carnal like his, but mighty, thorough God, to the pulling down, and laying low all high things, so that no lying refuges, nor deceitful coverings, are able to stand. But the Armies of the world, who follow the beast, to make war with the Lamb, do die and fall before them. *Glory to him that sits upon the throne, and to the Lamb for evermore.*

A Reply to Thomas Ewings his word, as he calls it.

TFind Thomas Ewings in the beginning of his word, as he calls it, acknowledging the receipt of my Letter above a year since, never intending to answer it; but since it is published, takes himself bound to answer, and makes use of Solomons words, to cover his deceitful pretences, just like one whom God abhors, which teacheth for hire, and devineth for money, and corrupteth the Scriptures, with which he trades; for doth he not know that the true reason of his intending never to answer, was (not lest he should be like unto me, as he pretends, but rather) knowing the guilt, dreaded the contest, and would gladly bury it in silence; but being made publique, holds himself bound to answer, not lest I be wise, &c. but lest (his wickedness and deceit being made manifest, and he proved out of the wayes, and out of the life of the Ministers of Christ, and in the wayes and steps of those Masters, whose gain came in by deviation,) he in this might suffer loss, and accompt himself bound to prevent it; and by sorcery and wicked art, makes use of Solomons words as his covering.

Now because his word is to large, and so little of worth or wisdom contained

rained therein, being a parcel of dead and dull stuff. And because his ignorance, lightnes and confusion, is so plainly to be read in his own lines, by all that walk in the fear and counsel of the Lord, I shall not trouble my self, nor the Reader, with answering every particular, as it lies, but rather out of his heap of confusion, take up a little, letting the rest remain.

In the first place, he finds fault with me, for publishing his acknowledging himself no Minister of the Gospel, and declares the grounds on which he denied himself a Minister, but not a Preacher of the Gospel, but hath mixt to insert the true ground upon which I so declared him; which was, that in serious dispute or discourse he hath not been able by the Scripture to maintain himself a Minister of the Gospel, but made to acknowledge the contrary, and that before several witnesses. But how is it, that he denied himself, as he saith, to be a Minister, but not a Preacher of the Gospel? Did any ever preach the Gospel, who had not the treasure of it in their earthen vessels? Or did ever any who had the treasure within them, preach and not minister of the same, as good stewards of the grace of God? Truly, he that is such a man (notwithstanding he may vainly boast of his abilities, and approbation, and being sent forth by men,) had need to seek a better proof of his Ministry, or else must never be owned by Christ, as one of his.

He saith, he denied himself a Minister of any Parish in Bristol, a Minister in Office, not having been called, constituted, or ordained, &c. And that he hath put off that honour and dignity, from a sense of the weight and excellency of that high calling, and of the great unworthiness and unfitness he saw in himself of so glorious an employnment; but saith, that he hath been and is (though the unworthiest upon earth) a Preacher and a publisher of the glorious Gospel of the grace of God, both in Wales, and now in Bristol, he hath no need to seek a proof of me or any other man.

To which I say, his own proofis too light and empty, to prove him a Preacher of the Golpel; and in it self sufficiently discovers him no Minister of Christ, but in confusion; for the Ministers of Christ were called, but he confesseth he was neither called, constituted, nor ordained a Minister in Office, which I take for granted, and then is he to prove that they who were no Ministers, either called, constituted, or ordained, were preachers of the glorious Gospel; and likewise, that they who were preachers of the Gospel, were not Ministers. But in this his ignorance, folly and confusion, are made manifest, for can a man be a Preacher and publisher of the glorious Gospel, and yet no Minister, either called, constituted, or ordained? and can he that is no Minister, either called, constituted or ordained (as he hath confesseth he is not) be a publisher, and a Preacher of the glorious Gospel? Was not he a Minister? And did not he make full proof of his Ministry, who preached the Word, who did the work of an Evangelist? *Paul* was appointed a Preacher, and he was called to be an able Minister; but *Thomas Ewins* hath not been able by the Scripture to maintain that he is a Minister, but enforced to deny the same; and now hath given it under his hand, that he was not called, constituted nor ordained; therefore being no Minister, he is no Preacher of the Gospel, but in confusion. And it is much to see what poor shifts the children of darkness are put unto, now in the day of the Lords power, wherein light is risen out of obscurity, and they that hate it are discovered, and to the least child

of light, made manifest and denied. Besides, the Gospel is the Gospel of the Kingdome; and to those who were Preachers and publishers thereof, it was given to know the mysteries of that kingdom, which to others was in parables and dark sayings, *that seeing they might see, and not perceive, &c.* And the Gospel is a great mystery, which hath been hid from ages and generations, but is now made manifest to those to whom God would make known what is the riches of the glory of that mysterie which (saith Paul) *is Christ in you, the hope of glory, whom we preach;* And by revelation, saith he, God made known unto me; the mysterie, and the hidden wisdom of God we speak in a mysterie, which God ordained before the world unto our glory, and that which none of the Princes of this world knew, *nor eye bath seen, nor eare heard, neither hath it entered into the heart of man,* hath God revealed unto them by his Spirit, who were the Ministers of Christ, and Stewards of the mysteries of God: But Thomas Ewins hath confess'd, that he did question whether he had received the Spirit, to open and reveal the mysteries of the Kingdome unto him, and so to him the vision of all is but a sealed book, and to him it is but in parables, and dark sayings, as it was to ages, and generations past, to whom God revealed not the mysteries of his Spirit, but seeing, they did see, and not perceive. And how then can he be a Preacher or publisher of the Cospel, yea the glorious Gospel which is the Gospel of the kingdome, to whom it was never given to know it, neither hath he received the Spirit, to open and reveale it, as is manifest under his hand. Poor man! were he not very blinde, he might be silent, and not boast to the world, that he needs not a proof of any man, that he is a Preacher and a Publisher of the glorious Gospel of the grace of God in Bristol, who is so notoriously ignorant of it, that (by his own confession) he hath not received the spirit, to open the mysterie of it to him, as the Saints had in the Primitive times, and so is intruding into things he hath not seen, vainly puffed up with a fleshly minde, and would needs be a Teacher, but understands not what he saith, nor whereof he affirmes, but confesseth, he questions whether he hath received the Spirit, to open and reveal the mysteries of the Kingdome, and yet saith he is a Preacher of the glorious Gospel, which is a mysterie hid from all, but those to whom it is revealed by the Spirit.

Scrl But he saith, *his reward is on high, and that God hath given him a seale of his Ministry in Bristol, and he trusts hundreds can say, the Lord hath been, and still is with his Ministry, quickning, comforting, teaching, &c.*

H To which I say, whose work is this, or of what is it a seale? In page 52. he confesseth he questions whether he had received the spirit to seale, &c. and yet here saith, God gave him a seale of his Ministry, &c. He hath before denied himselfe a Minister, and now given it under his hand, that he was neither called, constituted, nor ordained, &c. and yet saith, his Record is on high, and that God hath given him a seale of his Ministry. Is he no Minister? and yet hath God given him a seal of his Ministry? What Babylonish confusifon is here? Hath he a seale of nothing? or of a lye? Can he have a seale of that which is not? Or hath he a seale and not of the Spirit? Is not the Record (he saith) he hath of this on high, even with principalities and powers, and spiritual wickednesse, where the powers of darkness rule? But how shall one trust? or in what can one believe such a man, who would seem to speak with so much solemnnesse and seriousnesse, when he speaks so much confusion,

susion, contradiction, and falsehood : And well were it, that not not onely he, but ye all would learn to dread the name of God, and feare to take it, so com-
menly as ye do into your mouths in vain, to veile and cover your deceitfull
pretences, left by him ye be not held guiltie sse.

But he saith, *It is true, I am no preacher of that, which you, and some of your way
call the Goffell, namely to bid every man turn to the light within, neither did I ever
read or heare that any of the Prophets, Apostles, or holy men of God, did preach such
a Goffel.*

To which I say, he being no Preacher of that thing (as he terms it) which my selfe and some of our way call the Gospel, he is no Preacher of the Truth of God, nor the Goffel of God, *which is the power of God to salvation to every one
that believeth.* And so out of his own mouth let him be judged that he is no Preacher, nor Minister, either by call or practice, who doth not preach that which we call the Gospel, *which is not in word, but in power,* And no other Gospel do we own, but that which is the Goffel of the kingdom, *the power
of God to salvation, which is not in word, but in power,* and is the mystery hid from ages and generations, but is revealed by the Spirit to these whom God woud make known the riches of his glory, &c. But, saith he, namely to bid every man turn to a light within.

What then doth he bid them turn to, the darknesse ? and to follow the darknesse ? Doth he think that good Doctrine ? Luke 11.34. *The light of the body is the eye ; therefore when thy eye is single, thy whole body is full of light ; but if thyne eye be evill, thy whole bodie also is full of darkness. Take heed therefore, that the light which is in thee be not darkness.* Where there is a single eye, is not the body full of light ? Where the eye is evill, is not the body full of darknesse ? And was not this Christis doctrine, who bids people *take heed that the light within them be not darknesse ?* And were they not to take heed to that which was indeed light within them ? of which the body was full where the eye was single, and to walk in it. And the Apostle, who was a Preacher and a Minister of the Goffel, declared, *that the light maketh manifest the things that are to be reproved.* And also that which may be known of God, is manifested even in them vwhich vvere wicked, and committed uncleannessse, yet still they knew the judgements of God against such thirgs. And is it not good to take heed to that vwhich manifests sin, unrighteousnesse, and deceit, and brings to a knowledgement of the judgements o. God against such things ; and if turned unto, and vwalked in,leads out of unrighteousnesse and all deceivablenesse : But the light which shines in the heart, to give the light of the knowledge of the glory of God he likes not to retain : But hath shewed his ignorance or wickednesse, is not both, and is joyned amongst the vaine rabble, and wicked company, not only of the people, but also of those called Teachers, vwhich himselfe calls an ignorant, ungodly, lazie, proud, scandalous, soul-murtring Ministry, vwho have made themselves base and contemptible in the eyes of all god men, and in the consciences of many bad : And well were it, if he knew what that is in the consciences of many bad, which joyns with all good men against such a Ministry, who himselfe with the bad is joyned in denying and oppesing the light, of which the servants of God declare, and direct unto, and which the Prophets, Apostles, and holy men of God in Scripture did bearre testimony of, and that true light, and no other, do those whom he calls Quakers direct unto , which the

the Scriptures abundantly make mention of. The Prophets, ~~who spake as they were moved by the holy Ghost~~, preached and directed to the light, and groaned after the enjoyment thereof, saying, *Ah! send out thy light and thy truth, and let them lead and bring me to thy holy hill, and to thy tabernacle,* and accounted it misery enough to go to the generation of their fathers, and not to see the light, which (say they) was sown for the righteous. And *Isaiah* by the spirit of Prophecy declared, that the people that sat in darkness saw a great light; and upon them that sat in the shadow of death, hath the light shined: And that the light of *Israel* shall be for a fire, and his holy one for a flame, which should burn and devour his bryars and thorns in one day, And that a light to the *Gentiles* would God give, that should be his salvation to the ends of the earth: To which light the *Gentiles* should come, and Kings to the brightness of his rising. And the Sun shall no more be thy light by day, nor for brightness shall the Moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory. And Christ, who is the light that lighteth every man that cometh into the world, saith, *I am come a light into the world, &c. Believe in the light.* And John, who prepared his way, did bear witness of him, that he was the true light which did enlighten every man that cometh into the world: And this is prepared before the face of all people, a light to lighten the *Gentiles*, to give light to them that sit in darkness, which is the glory of his people *Israel*. And after Christ was ascended, and people were not to say in their hearts, Who shall ascend to bring Christ down? or descend to fetch him up, &c. *Paul*, Minister of the Gospel was sent to turn peoples mindes from darkness to the light; and to the light did he turn them, and said, God who commanded the light to shine out of darkness, hath shined into our hearts, but to what end? Why, saith *Paul*, to give the light of the knowledge of the glory of God, &c. But of this *Thomas Ewins* is no Preacher to wit, to turne people to the light within, which shines in the heart, to give the knowledge of the glory of God, &c. But against this, saith he, came *Henry Jesse* from *London*, to establish and confirm the people of *Bristol*, &c. This he calls the pernicious Doctrine of the *Quakers*, and would perswade his Reader, that those who bid turn to the light within, do shut up the Kingdome of Heaven against men, and do thereby take them off from believing in the person of Christ.

But this is an absolute lye, and in this he is one with the *Pharisees*, for they denied the light, and opposed the truth, which enlighneth every man: And he proclaims himself no Preacher of that, namely, to turn to the light: So in this is he joyned with the *Pharisees*, to shute the Kingdome of heaven against men, by denying the Light. For no man can ever knew God, nor into his kingdome did enter, whilst he denied or opposed the light in him, but they that entred did owne it, and the saying of the Reprobate is not much to be heeded.

He saith, he *supposeth we would have him give over Preaching, and come to our way, and that one told him hee kept many from receiving and embracing the light.*

To which I say, He doth his uttermost to hinder, if his words or writing may do it, and with the God of the world, and all his Ministers throughout the Nations is he joyned, to do what they can to keep blinde the mindes of all that believe not in the light, lest the light of the glorious Gospel should shine

into their hearts, to give the knowledge of the glory of God in the face of Christ. Yet indeed the good of his and all mens soules we do desire ; but all his hypocritic, falsehood and deceit we do deny : And if he own our way , which is the true light, the true and living way , his mouth would soon be stopt for declaring agaist it: And for all his denying it, he may once finde it a swif特 witnessesse against him, it may prove as a fire in his bowels, and as a candle to search his in nost parts; and the condemnation it is of all those that hate it, as the Scripture witnesseth. And Christ exhorts to believe in it, and in it did the Saints walke, and in it had they fellowship , which condemns the unbeliever : But ofit he is no Preacher, and therefore do we confess he is no Minister for God, for though in words he seems to confess something of the light , yet like a man filled with confusion, speaks he knows not what , but uttereth his owne folly , and speaks of a two-fold coming of the Spirit into the hearts of believers : The first is that by which the eyes of mens understandings are opened, and they turne from darknesse to light, faith and repentance wrought in the soul, &c.

Upon which I demand, were they believers before they were turned unto the light in which they were to believe, or had their eyes opened ? If yea, prove it ; If nay, then by his own confession, there were eyes of mens understandings to be opened, and light to be turned unto ; and yet he faith, he never read nor heard that the Prophets, Apostles , or holy men of God preached such a Gospel, namely, to bid people turn to the light, &c. Now how shall we trust him ? or which of his words shall we believe ? who confesseth he is no Minister but uncal'd, unconstirred, unordained, &c. No Preacher of that thing we call the Gospel, namely to bid men turn to a light within them, and yet the eyes of mens understandings must be opened , and they turned to the light, and yet saith he, to bid men turn to the light within, takes them off from believing on the person of Jesus Christ.

He saith, *He administers the Lords Supper to this people in Bristol, as they are a Church of godly sober Christians believing in Christ, though some of them mis-baptized, not having light to see right Administrations, but reckon infant-baptisme sufficient ; yet as further light comes in, they are willing to walke up in it : In the meane time we can beare with them in love, as we desire them and others, to leave with us in other things.*

But to it I say ; Though ye be joyned hand in hand in darknesse and deceit, agreeing to bear with one another therein : Yet the children of light, plainly and clearly see your folly and confusion, and bear witnessesse against it. *Tbo: Exw: declares himselfe against bidding turn to the light within* yet his mis-baptized people , as he calls them, haue not light to see the right Administrations of Baptisme, but reckon Infant-baptisme sufficient, *yet as further light comes in,* saith he, *they are willing to walke up in it.* So then he acknowledgeth they want light to see : And that, as light comes in, I say, as it comes in , they are willing to walke up in it (& yet he says) he is no Preacher of this thing, to wit, the light within. It is pernicious doctrine ; It shurs up the Kingdome against men, and takes them off from believing on the person of Christ. Poor blind man ! how is he made to condemn himselfe, in that which he in words is forced to allow. But these mis-baptized people, who haue not light to see right Administrations, but reckon Infant-baptisme sufficient, are his believers, and with one another can ye beare in love, in your darknesse : It is like he knows in his

own conscience that instant baptism is not sufficient, being neither he nor you can prove it an Ordinance of Christ, and so follow traditions for Doctrines: And its no wonder that they want light, who follow such a guide, who hath so plainly denied the same, and would fain be a Teacher, but understands neither what he saith, nor whereof he affirmeth.

But he saith truly, *I know no thorough-paced godly man, Anabaptist, or others in Bristol, but do shew love and respect to me in their way, only in this, they walke according to their light, and so do I; but they think I am too large in my principles, and I think them too streight in theirs: Yet, saith he, we doe not differ, but can beare with each other in love.*

Reply. Here again is his confusion manifest: He denies them who bid turne to the light, and he is no Preacher of that, and yet his mis-baptized people want light, and those he calls thorough-paced Anabaptist, or others, who shew respect to him in their way. They walk in their light, and he in his, and yet to bid turn to the light, is to deny believing in the person of Christ. Now let all who feare the Lord, consider his words, who saith he is no Preacher of that we call Gospel, namely, to bid every man turn to the light in him: And the Quakers doctrine is pernicious, they shut the kingdome of Heaven from men; they take people off from believing in the person of Christ, by bidding them turn to the light in them (saith he) and yet himselfe acknowledgeth the first coming of the Spirit is to open the eyes of mens understandings, and to turne them from darknesse to light, and to work faith and repentance in the loule. Now according to his own words, are not they in darknesse and unconverted, who are not turned to the light? And is it not good to turn to the light, that the eyes may be opened, and the soul converted? And yet he is no Preacher of this.

Again he saith, *the mis-baptized people want light, but as further light comes in, they are willing to walk up in it.* Here is want of light confessed, and the coming in of light acknowledged, and the turning to the light was before granted, and yet to bid people turn to the light within is pernicious doctrine. By this is the Kingdome shut: Oh miserable blinde guide, and Idoll shepherd! how hath groile darknesse overspread thy face? and thy Sun gone downe at noon-day.

Again, Them he calls thorough-paced Anabaptists, *they walke according to their light, and he walks according to his; they think his principles too large, and he thinks theirs too streight.* Here is acknowledged their light and his light, and before, want of light, and coming in of light. And yet Quakers have done mischief in Bristol, and their doctrine, saith he, is pernicious, how so? why, *they bid men turn to the light within them.* Poor man! what is become of his rule now for turning to the light, that is pernicious doctrine. To try things by the light, were to deny Scripture to be the rule: But now with him, here is their light, and his light, streight and large principles, and mis-baptized ones that want light to see right administrations, &c. But now, by what are ye guidid? and where, and what is your rule? Have ye not all lost it? and are all gone out of the right way, wandring ye know not where, in your imaginations, who rebell against the light, and know not the way thereof, nor abide in its paths: And in your own daiknesse are joyned, every one against the servants of God, who bid turn to the light, which is pure, *which lighteth every man that cometh into the world,* which is no pernicious, (but found) Doctrine; for if it be good to watch,

watch, and good to walk in the true light, then it is good to turn men to that light. And if the Lord would have all men to come to the knowledge of the truth, then it is good that all men be turned to the light, which shines in the heart, to give the knowledge of it, in the face of Christ, and to bid people to take heed to that light, to walk in that light, and believe in the light, which lighteth every man, that is sound doctrine, and those that love not the light, nor walk in the light, nor believe in the light, are left without excuse, and the light come is their condemnation, and by the light are they already condemned, who believe not in the light, which lighteth every man that cometh into the world; and (whatsoever the false Prophets and Ministers of unrighteousness say to the contrary,) is of little weight.

Again, Robert Sympon, in pag. 32. declares, that that light which is in me, and in all men, if not put out, would tell me, that that thing which he there asserts, is true. Now here is light confess to be in me, and in all men, and that light to be in all men, which is in me (and the Scripture faith, that was the true light which lighteth every man,) which should answer that which he affirms and minds to be truth, if not put out; And if so, then that is a good Ministry which opens blind eyes, and turns from darkness to light. Then, it being so, what have those servants of the Lord done, for which thou so highly chargest them who are sent of the Lord, to bear witness of his name, and to declare his truth, and bids take heed to the true light, and turns to it to the opening of the blind eyes, that people may see the way to everlasting life, and have their feet guided in the way of peace, with whom the Lord of a truth is; though Thomas Ewins, with the rest of the deceitful workers, and Ministers of Satan (who love darkness, and hate the light,) do reproach and belye them, he uttering his confusion and envy against the innocent, telling the world, the Quakers (as he calls them,) have done such mischief, and their doctrine is pernicious, they bid all men turn to the light, thereby to draw them from believing in the person of Christ; and he is no Preacher of that thing they call Gospel, and calls them miserable deluded people. Oh vain man! who boastest thy self in thine evil way; how is night come upon thee, and darkness overshadoweth thee? And how art thou reeling and staggering like a drunken man, who hast spoken and written so of the light, thy self, as is before mentioned, & yet art not ashamed to belie and reproach the servants of the living God, as thou hast done, for labouring to turn people from darkness to the light, who having received a Ministry from the Lord, as all the Ministers of Christ did, not from men, as the false Apostles and deceitful workers and Ministers of Satan did; they labour, not accompting their liberties nor lives dear unto them, so that they may finish their course with joy, and the Ministry, which of the Lord Jesus they have received, and therefore in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours by knowledge, by long suffering, by kindness, by the holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness, by honour and dishonour, by evil report, and good report, as deceivers, and yet true, &c. do they approve themselves the Ministers of Christ, and witnessed it is in the consciences of men. And Thomas Ewins words, being honestly considered, with what is replied thereunto, may not his own sayings be justly turned upon his head, pag. 49. may he not blush to speak or write such things? Will Jehovah, the great and glorious God ever own such railings

and revilings (to which I add) lying and deceiving, to be a testifying from him ? Or will he ever justify him in what he hath written and published ? Oh ! be a shamed and confounded, poor deluded man ; for how hath he manifested himself. a blind guide ? They, (that is, the Anabaptists) think he is too large in his principles, and he thinks them too straight in theirs, and yet they do not differ, but can bear with each other in love. Truly the Devil may love his own work, which is to lead people in darkness and blindness, and there have his instruments fellowship. But will any man that fears God, and weighs his words, believe (or own him in) what he saith ? How can it be that they should think one thing and he another ? he have large principles, and they straight ? they in their light, and he in his, and yet not differ ? And may not he be justly reproved, as well as the Author of *Satan enthroned in his Chair of Pestilence* in that they both agree to charge mischief done in Bristol on those called *Quakers*. And Tho. *EWINS* is in that joyned with R. F. one walking in his light, and the other in his, yet they differ not, but are both opposers of the true light, and the children thereof, who in the same do walk as were their fathers in all generations. But in it are they both discovered to be out of the right way, and the children of light, who walk in the light, stand witness for the Lord against them both, and that principle of darkness, blindness and deceit in which they walk, and from which their corrupted works of reviling and persecuting the innocent without a cause proceeds. But the day is come in which the Lord is gathering his people from such (to give T. E. his own words) an ignorant, ungodly, lazy, proud, scandalous, soul-murdering ministry, who deny the light, and with the God of the World are joyned, to blinde the eyes of peoples mindes. least the light of the glorious Gospel shoul i shine unto them, I say least the light which God commands to shine out of darkness, should shine into the heart, to give the knowledge of the glory of God, of which light, and no other, the servants of God declare, and your folly is manifesting apace, glory to the Lord for evermore ; for although he that preacheth the Gospel witnesseth the new covenant where the law is written in the heart and the spirit, put into the inward parts, and although the scripture witnesseth that the law is light and written in the heart, and that the word is *within* in the heart and in the mouth, the anointing which is true and is no lye, and teacheth all things, so that the saints need no other teacher abideth with in the witnessesse as within the Kingdom of God is within in the light which gives the knowledge of the glory of God shines *within* even in the heart, Christ is within, God is within, who dwells and walks in them, whose bodies are his Temples, yet this blinde, ignorant and unlearned man is not ashamed to publish that he is no preacher of that Gospil, viz. the light *within*, but declares it pernicious doctrine, and that he never read or heard that any of the Prophets, Apostles or holy men of God did preach such a Gospel, &c.

Prov. 6. 23. *Rom. 10. 8.* *Deut. 30. 14.* *Joh. 2. 27.* *Joh. 5. 10.* *Cor. 4. 6.*

And for his speaking of *Sarah Latcher*, & asking how I can stile her a Servant of Jesus, who is an Apostle, and an excommunicated person, going on in such rayling, and calling him a deceiver ? Another time saying, the prayers of the wicked are an abomination to the Lord. And another time let fly at him with a multitude of rayling and reviling terms, such, as he saith, they use to give to the Ministers of the Nation, &c.

To this I say, In that she did bear true Testimony against him, I own it as a service in the Truth, and her being excommunicated as he calls it, by those who

who deny the true light, proves nothing to the contrary, nor her calling him *deceiver*, or saying the *prayers of the wicked are abomination to the Lord*, for so are their services and sacrifices, and to deny and bear Testimony against it is no Apostacy, upon a true account, and to be hated and separated by such, from their company, and by them to be reproached, and to have ones name cast out as evil, for the Son of mans sake, who is the light of the World, is a blessed thing, rejoice ye in that day, and leap for joy, for behold your reward is great in heaven; for in like manner did their fathers unto the prophets, Luke 6. 22, 23. and his word (*excommunication*) is turned back into his bundle of Popish or Heathenish ignorance, as that which was never used by the Ministers of Christ; and if *Sarab Latchet* be excommunicated (as he calls it) then its like those that did it are ashamed of their work, for she knew it not; but saith he, she let slip at me, with such railing termes as they use to give the Ministers of the Nation,

To which I say, why should not he be testified against as well as they, being at least in many things found in their steps and practices: but for reviling speeches let him look at home. He saith, she called him *Deceiver*, and said, *the prayers of the wicked were abomination to the Lord*, and this by him is termed rayling and reviling, though it be according to the Scriptures, which proceeded from those that spake *as they were moved of the holy Ghost*. But he in his answer to *Ralph Farmer*, saith, the in-let and out-let, the fore-door and back-door of much of *Englands* misery, and consequently of *Bristol*, is an ignorant, ungodly, lazie, proud, scandalous, soule-murthering Ministry, who have made themselves contemptible and base in the eyes of all good men, and in the consciences of many bad. Now if this be so, the *Quakers* (as he calls them) did not all the mischief in *Bristol*, as he falsly saith they did, for now he saith, the in-let and out-let, the fore-door and back-door of much of the misery of *England* and *Bristol*, is an ignorant, ungodly, lazie, proud, scandalous, soule-murthering Ministry: And so hath he proved himselfe a lyar, and a false accuser, which the Ministers of Christ were not. But who is the rayler and reviler now? They that bear true testimony against him and his generation, according to Scripture? or *Thomas Ewins* in speaking his own corrupted words out of his polluted and unsanctified fountain, who by his own confession questions whether ever he had received the Spirit, to purge and purifie, cleanse and sanctifie believers, and make them holy: But if it be so, that the misery of *England* and *Bristol*, is such a Ministry as he hath before exprest, and which he terms the Ministry of the Nation, ought they not to be testified against: and he also, so far as he is found in their condition? And may it not well be said, that it is the great misery of many poor souls in *Bristol*, that such ignorant and blinde guides as ye are, are followed, which is the in-let and out-let, the fore-door and back door of so much confusion, as is at this day amongst you, one bearing with the other in your darknesse, and in your streight and large principles, till ye become all quite blinde, and stark drunke in your imaginations, reeling and staggering, so that many poor people are even at their wits end, and have followed you so long, till their soules are even fanished, and they fallen into misery. But glory to the Lord-God of life, who hath caused light to shine out of darknesse, and out of obscurity, by which the deceitfull veiles and coverings of the soul-murthering Ministry are made manifest.

And were those savoury words for *Thomas Ewins* to say, It were fitter such an

idle buswife were whipt, and sent to Bridewell to worke, then to goe about rayling at people as she did? Let shame cover his face for ever, when he looks back on his own words, which are so well like the words and deeds of the Ministers of the Nation, which himselfe calls the soul-murthering Ministry, that he which reads, may easily perceive them to agree, and that one and the same spirit leads and guides them all. And did not *Thomas Ewins* let flye at her in envy, when he spake such words, and hath thus confessit it, to his shame among those that are not willing to joyn hand with the wicked, and to take part with evill doers: And for his saying that she cursed and rayled, that is but the invented refuge of his lying spirit; for the words he sets down as hers, are no such things. And for his charging her to be idle, that is from the same root of lying, she having been known to be diligent in an honest employment, and lives not by others labours, as do the soul-murthering Ministers as he calls them, who preach for hire, and divine for money, and against those that put not into their mouths, they prepare war: And take liberty to themselfes from their high places, to reproach, revile, flander and belye them that feare the Lord, and are obedient to Christ the light of the world: But if any who feel the burthen of the word of the Lord, and witnesse it, as a fire in their bones, and being weary of holding it in, are made to pour it out against the soul-murthering Ministry, &c. For this, they must to the whip, to prison, to Bridewell, &c. And in this *Thomas Ewins* is discovered: And for his saying, & be ashamed and confounded, poor deceived man, because I said, she testified from the Lord: I say his own words are turned upon his own head, and to bear witnesse in truth against his deceit, I call a testifying from the Lord: And it's apparent it reacht him, and his bottome was stirred up, to give forth such filthy unsavoury words, more like a persecuter, then a Minister of Christ; so that he may well blush, to write his own folly and confusion, for me his words reach not.

But he would devise a thing of his own, and make a little Logick, as he calls it, to shew his skill, and to evade the thing in hand: And when he hath uttered his abominable lyes, asks, is this good Logick? I say it is his own, and not being good, he may be ashamed of it; for they that read his lines, may read his folly. He saith, in my letter I endeavour to parallel her with *Paul*, and her sufferings with *Paul's* sufferings, & him with *Pauls* persecutors: All which is so notoriously false, and from the father of lyes, that were he not past feeling, a man would marvail how, without blushing, he can write such plain lyes, and untruths, when nothing like such a thing appears in my letter to him, as the Reader may see. In which letter I do not so much as once mention her name, much lesle do I endeavour to parallel her with *Paul*, or her sufferings with *Pauls* sufferings: But that which I did was, to reprove *Thomas Ewins* for his unsavoury words and practices in opposing the truth, and them that come to witnesse against his deceit, whom he threatened with *Bridewell*, with whipping, &c. And by his fruits I tryed him, according to the Scriptures, & found him out of the practice of the true Ministers of Christ, and directly in the steps and practices of the enemies of Christ, and his Gospel, and therefore plainly told him it was the Devill that cast the Saints into prison; It was wretched *Pilate* that scourged Jesus: It was thosse Masters, whose gain came in by divination, joyning with the rude multitude, that carryed *Paul* and *Silas* before the Magistrates, and caused them to be beaten, and cast into prison; It was Jesus that told

told his Disciples they must be so used by the world, the generation of vipers, &c. It was *Paul* the able Minister of the Spirit, and not of the Letter, that proved himselfe the Minister of God in patience, in tumults, in stripes, in imprisonments, &c. But it was *Thomas Ewins* a Minister of the letter, and not of the Spirit, that is, threatening the servants of God, & witnesses of Jesus, with stripes, with whips, & with *Bridewell*. Now let all that read, but honestly consider, shew from these expessions, and the like, a man vvhich hath any fear of God vwithin him, can be so knowingly wicked, as to affirme in print that Iendeavour to compare her with *Paul*, and her sufferings with his. And howv wofully (it is like) by wicked art, he can corrupt the Scriptures, and bely the Prophets, and Apostles, and holy men of God that gave them forth, vwho are deceased, that dares to affirme things so directly false and untrue, as done and published by a man, vvhich he knowvs to be yet alive, and able enough to see and discover his wickednesse. And howv blinde, and like to fall into the ditch are all those that vwill believe, or receive for truth all that comes from so false a speaker, vwho, I might easily prove is far out of *Pauls* condition, vwho vwas a Minister of Christ, and Preacher of the Gospel, and called to the wwork. But *Thomas Ewins* hath denied that he is a Minister, either called, constituted, or ordained; And therefore he no Preacher of the Gospel. *Paul* vwas sent to turn the Gentiles from darknesse to the light. But *Thomas Ewins* saith, to bid people turn to the lightr vwithin, is to cause them to cease from believing in the person of Christ. And he is no Preacher of that, namely, to bid people turn to the light. Therefore is he no Preacher of the Gölpel.

Again, *Paul* and the Ministers of Christ in meeknesse instructed those vwhich oppesed themselves. But *Thomas Ewins*, vwhen one came to oppose him in his deceit, said, *It were fitter such an idle buswife were whipt, and sent to Bridewell*. *Paul* vwent into the Temple and Synagegues, to declare against them that held up the Idols Temple and shadowes, from vvhence he vwas haled out, imprisoned, and abused. But *Thomas Ewins* stands up in the chiefe place of the assenbly, and Pharisee like he stands praying in the Idols Temple, and some that bear vvirtnesse against him, he threateneth vwith vwhips and Bridevel; and some are haled out and imprisoned; for he confesseth, pag. 58. in the margin, that one is nowy imprisoned for disturbing him: Theretore *Thomas Ewins* and *Paul* are not alike.

Again, *Paul* vwas not sent to baptize, but to preach the *Gospel*, and to turn to the light. But *Thomas Ewins* doth either baptize, as he calls it, that is to say, wash the outside of the people in brooks and rivers, when the inside is full of hypocrisie, deceit and wickednes, not being sent, or else he was sent to do it, and from the light doth hee turn. And of that *Gospel* is he no Preacher, therefore no preacher of that *Gospel* which *Paul* preached.

Again, it is the work of the Devil, the god of the World, to blind the minds of those that believ not in the light, lest the light of the glorious *Gospel* of Christ shoud shine unto them, and into their hearts, to give the knowledge of the glory of God. And *Thomas Ewing* is no Preacher of the light, but lest the light which God commanded to shine out of darkness, shoud shine into peoples hearts, to give the light of the knowledge of the glory of God in the face of Jefus Christ, he labours hard to blind their minds with prejudice against the light, telling them, it is pernicious doctrine; they that preach it, shut up the Kingdom, and take people from believing in the person

of Christ. Therefore is *Thomas Ewins* a Minister of Satan, and a Co-worker with the Devil, in blinding peoples minds, and turning them from the light.

And now all this being considered, will it be unequal for me to couple him with *Ralph Farmer*, though he would couple me with him, and say, he wondred that I and they, who are so different in other things, can all agree to cast stones at him; which is a lye, for I joined not with *Ralph Farmer*, to cast stones at him, whose blood-thirsty spirit I do deny, and with it have I no union, but in soberness and serioulines I write the truth concerning him. But he asketh me if I be not joined a brother in bitterness with him, that is to say, *R.F.* I answere, nay, I am no brother in bitterness with him, but all brotherhood and affinity with that bitter, envious, bloody, persecuting spirit, with which ye both are acted and ruled, I do utterly renounce and disclaim, who in my measure have unity with that meek and gentle spirit, which with God is of great price, and therefore hated and persecuted by Satans instruments; but I perceive there is something in what I writ, that hath discovered his deceit, and he is much hurt, that his works of darknes are laid open. Surely there is an arrow that hath reacht the heart of the Kings enemye, he saith I writ a Letter to him, about a year ago, and now published it to the world in such a subtile manner, as that he who reads my title page, would verily believe he were some dreadful Persecutor. Alas poor man! how is he handled and troubled that his works of darkness are made manifest, and his skirts discovered? Oh! Had the deceit been hid, and the wicked persecuting spirit been covered, he would have born it; but to have it published, that Puffers by behold and take notice of it, this he likes not, but is sorely troubled and wounded at it. And did he not, on this consideration, lest deceit should be made manifest, conceal the answers to the Antiquaries, but suffered them to be printed long time after he received the answers, as if no answer at all had been given to them. Poor blind man! he is of a large principle, and can bear with those that think vain traditions sufficient, and not differ from those that are thorough paced in other things. But to be plainly and truly dealt withal, to have the deeds of darkness reproved and manifested not to daub, not to sow pillow, not to cry peace to them that go on in their imaginations. But to reprove sharply, to lay open the skirts of the Whore, to cry aloud, and not to spare, but declare against transgression and sin, and to reprove it in the gate. O this is accompted harsh, the false Prophet cannot endure it, it disturbs his peace. This with him is not modest, but *Ralph Farmer*, who he confesseth, jerks, jeers, quibbles, and scoffs, and utters such words, as he look upon to be the fruits of a frothy brain, and the product of a spleenish temper, which he saith, might better become the mouth of a Stage-player, then the pen of a Minister, is more modest then I. But how so? Why he doth not name me, one may read his words, and yet not know whom he meaneth; but saith he, you have named me, ye have laid me open, ye have published my name in your Frontispiece, which whoso reads, will think I am a Persecutor. Oh! how is he troubled at this, that deceit and wickednesse, should be brought to day-light, and that they that go about to hide their work in the dark, should be laid open. And this was the condition of his generation all along, they could not endure to have their deeds discovered; and therefore it was that the servants of God, who were sent to bear witness against them, found such hard and cruel measure,

fare, which he is now filling up, who have all one purse, he hath cast in his lot amongst them, and if his councel be taken, one must to the whip, and another to the prison, as he faith, for disturbing him, and hath published it to his own shame, and what disturbs him he hath manifested; but is not he an evil doer that hates the light, and will not bring his deeds to it to be tryed, least the light shoulde reprove him, but he is no Preacher of the light. To which I say, the day hath manifested him and others, and no veil nor deceitful covering, can any longer hide them from the manifestation of the light, though they can bear witness one another, even in those things which his own words bespeak quite contrary, and not differ, yet they who fear the Lord, cannot join with you, but as the Lord calls them to it, must bear witness against you all, and the Lord is now gathering his people from amongst you, and he is your friend, that deals plainly with you, and tells you the truth, though ye may account me your enemy for so doing, and say I have acted like *Judas*. But what have I done? Why, published your deceit openly, and discovered the skirts of the Whore, and now her children bestir them to recover her veil, but all in vain, for all your veils of deceit must be pluckt off and naked must ye be, and open rebuke is better then secret love; and those that deal uprightly cannot cry peace to the wicked. And seriously did I write, and was not inmodest towards him, nor you, though ye have all vented out your selves against me, and bid me be ashamed and confounded; but neither ashamed, nor confounded am I, nor shall I be, for bearing witness to the truth, against all your deceit; and with *Ralph Farmer*, may *Thomas Ewins* be yoked or coupled, for he confesseth *R.F.* gave him the right hand of fellowship, and in his steps is he found, he in his light, and the other in his, the one straight in his principles, and the other large in his, yet in this ye differ not: *Ralph Farmer* denies the light, and speaks, and writes against it (which none of the Prophets, Apostles, or holy men of God ever did, but it was their glory, even that which was prepared before the face of all people, a light to lighten the Gentiles) and so doth *Thomas Ewins*: *Ralph Farmer* is found among that generation that preach for hire, and devine for money; and so is *Thomas Ewins*: *Ralph Farmer* stands praying in the Synagogues (which some call a Church) hath the chief place in the Assembly, and is called of men Master; and so it is with *Thomas Ewins*; some of those that come to bear witness against *Ralph Farmer*, are imprisoned, sent to *Bridewell* and cruelly whipt, and many stripes laid upon them, being the same usage, that the Messengers and witnesses of God in former ages received from the adulterous and wicked generation of ignorant, foul-murthing Teachers, Rulers, and persecutors; and one of those that came to bear witness against *Thomas Ewins*, he confesseth is now in prison; and he gives his judgement against another, that it was fitter such an idle Husband were sent to *Bridewell* and whipt, &c. But saith *Thomas Ewins*, I did it but once, upon which you conclude, I am no Minister of the Gospel, but a persecutor of the truth. I answer, And well I may, for he that is a persecutor of the truth, is no Preacher of the Gospel; and he that lusts after a thing, hath committed the thing in his heart, and out of the abundance of the heart the mouth speaketh; and a clear fountain sendeth not forth such filthy stuff, but by such fruits is the devouring Wolfe known. And for that, that he pleads it was but once, I say, *Cain* killed his brother but once, *Herod* slew the innocent children but once, and *Judas* betrayed his Master

but once, and yet sin did so lye at their doors, that the just judgements and vengeance of the Lord, they could not escape.

Again, *Ralph Farmer* speaks and writes against those people called *Quakers*, whom he revile, flanders, and belies, and seeks occasion to speak evil of them, as was the manner of blood-thirsty persecutors; and *Thomas Ewins* helps on with his strength, and so doth his company. And something it was, that he confesseth *Ralph Farmer* gave him the right hand of fellowship, and was satisfied in his call. By all which, and much more that might be said, it is manifest that one and the self same spirit guides them both, onely one hath a larger measure, and the other a straighter, about which they need not differ. But however, as *Pilate* and *Herod*, in some things they do disagree, and are at odds, yet in one are they joyned against the Lamb, who is the light, of which the servants of God do bear witness; and although their light hit not in every thing, yet are they joyned hand in hand against the true light; and although *Thomas Ewins* in word hath denied himself a Parish Minister, yet by his fruits is he manifested to be amongst them, and of the same spirit with them, and the day hath discovered him, and sufficiently is he proved in confusion; and truly your covering is the Lord ripping off, and your skirts are discovered, and the mingled people in the midst of *Babylon*, where are some misbaptized people, wanting light, to see right administrations, but think their Infant-baptism sufficient. Others are thorough-paced Anabaptists, some walking in straight principles, others in large, one thinking one thing, and another another, and yet you differ not. Now is not this child like the mother, and will not such a son help to recover the veil, to cover his mothers skirts, that ye may all bear with one another in darkness, that your works may be hid? but the Lords wayes are not yours, and therefore must your skirts be laid open, and your heels made bare, for the year of the redeemed is come, and the glory of the Lord is arisen upon his peoples, as in dayes of old. Therefore must *Babylon*, where the darkness and confusion is, be troubled and recompenced; amongst which your lot is now fall'n.

And for the answers to the 16. querries which I published, and he mentions, I own them, and not a word therein hath he disproved, but tells me he might command my wit in putting them forth after the man is dead. To which I say, its like he writes one thing, and thinks another, which with him may be an usual practice. But how can I commend his honest dealing, upon a just ground, who had the answers delivered to him in writing, some moneths before the querries were published. And was that honest or commendable for him, to be the conveyer of 16. Antiquaries to me, and in short time received an answer from those to whom the Antiquaries were directed, and either conceal them himself from *John Pendavis*, or else he neglect to take notice thereof, and in his book several moneths after, published the said Antiquaries by the name of querries, as if they had never been answered; now if he had not printed the querries, or printing them, had also printed the answers, and so had replyed thereto; or, if they could have disproved them, it had been something like men, but to print the one, and conceal the other, is so absolutely foul and deceitful, that it was the cause of publishing those answers, that he with all that were concerned in that deceit, might be manifested. And if *Thomas Ewins* will clear his fellow which is dead, he may, and then his own hypocrisy will the more appear. And whereas he confesseth those querries

were once answered by another, and pretends the answers agree not : And that if four more had answered them, they might perhaps have come as near in their answers, as five of the Preachers of England might do, in their interpreting a place of Scripture : To this

I say, wherein do the answers differ, or how doth it appear that they agree not, for he manifests nothing of it : And since he could manifest nothing, why doth he give his tongue and his pen to flandering ? But doth one answer build up that which another throws downe ? or doth one confess that which another denies ? It's true, one answer may be larger then another, and good reason, for there was something in the Antiquaries, which was left out, when they were printed by the name of Quæries ; and was not that a difference among themselves, one while to send them by the name of Antiquaries, and after they were so answered, to print them by the name of Quæries. Besides, did *Matthew, Marke, Luke, and John* differ, and not agree ? and therefore reproveable by him, because of the thing of which they all declare, they use not one and the self-same words, and no more, but one is larger in his Declaration then another : And whereas he seemeth to compare the Antiquaries to the Scripture, and the answers to the meaning or interpretation the Priest put thereon, I say, his comparison will not hold ; for the Antiquaries, in which were lies and deceit, are not to be compared to the Scriptures of truth : And if he be not wilfully blinde and ignorant, he may see his own confusio[n], and his companions, who are of differing principles, as much as is betwixt streight and broad, and yet, saith he, we differ not ; and yet himselfe would flander others in secret for differing, but no wayes makes it appeare wherein. And so in this, as well as in other of his works, hath he manifested his owne folly, and all the laid answers stand uncontrolled by him in the least.

But why appears he (in pag. 44. & 63.) ashamed of his call by those called a Church ? and faith, he (that is, *Ralph Farmer*) dealt disingenuously in telling how they sent for him out of *Wales*, &c. when he knew he was sent for by the Mayor, some Aldermen, many of the Councill, and other Gentlemen and Commissioners of the City of *Bristol* ? For were he not blinde, he might be s[er]ent, and not have declined his Call by those himself calls a Church, and claimed it from the powers of the earth, who in the gainsaying generation are found, from whom the servants of God, who beare testimony to his name, and in his power are sent and moved to declare against the abominations and false worships of the times, have and do receive the like measure now, as the Prophets and Ministers of the Lord in former ages did from the Rulers and false worshippers of their times, when of the Lord they were sent and moved to dec're against the same. And what friends to the Gospel and power of godlinesse, the generality of those aforesaid have been, is not unknown, vwho in their several dayes appeared as bad as they durst, under the powers that controlled them, persecuting not onely the life and power of godlinesse, but even the forme of it also ; a more particular accompt whereof, in due season may be given as occasion is ministred, to the shame and everlasting contempt of the persecutors, whose names must rot.

But can it be forgotten, how they in former dayes, persecuted, imprisoned, indicted, arraigned, and bound to good behaviour, the people called Puritans and Sectaries, for religious meetings, which they called Conventicles, and for

opening shops upon Popish Holy-days, which themselves popishly idolized, and suffered Ryots, Tumults, and Insurrections to be made upon the people, who therewere up stirred to bear testimony against those abominations. And how wickedly fierce and cruell they were in the time of the late Wars, persecuting, imprisoning, and destroying the lives, liberties and estates of those called Round-heads, contriving and imposing pernicious oaths upon the people, to ensare the innocent, as by their own Record it may appear, which if any through tenderneſſe refuted, how cruelly they were persecuted and tormented, is not easily forgotten. And although for a ſeaſon, the people of God were delivered from the jawses of the opprefſors, and the opprefled ruled over them, yet ſince, by the change of times, wickedneſſe is exalted, and opportunity is aduertiſed for the opprefſors to appear, how ſoon, and how zealouslē are they acting (as before) againſt an innocent people, who feare the Lord, and in obedience to him cannot how to their wiſes and luſts, but as they are moved of the Lord do declare his Counſell and auſtere judgements againſt false worſhipps, and worſhippers, and other abominationes, bearing true teſtimony for the name of the Lord, againſt it ſeld the world, that the works thereof are evil, yet how cruelly they have for this perfeſuted them, under the name of Quakers, as formerly they did under the name of Round-heads, Puritanes, and Sectaries, is not forgiuen, nor the numbers that have been impiſoned to ſatiſtie their wiſes and luſts, when no lawy of the Nation was broken, nay, nor the ſhedding the righteous blood of ſeverall of them, by cruel whipplings in their Prison houses, &c. like the enemies of God in former ages, Who eat up the Lords people as bread, and accounted them as ſheep for the slaughter.

And whose Minister then is he like to be, who by ſuſh a generation is ſent to preach Gofpel? And whose ſervant is he like to prove, that glories in his Call by ſuſh a people? And where is his rule or example for this, except in *Balaam* the falie Prophet and Diviner, who erring from the Spirit, by vwhich he favv the goodly Tents of *Jacob* and bleſſed *Israeſ*, being ſent for by the Rulers of *Moab* the enemy of God, for the love of promotion, the reward of diuination, and the vvages of inquiry, out of ſeverall high places, endeavoured to curse the people whom God had bleſſed.

And whereras he declares his conſenting to, and helping on the accuſations, vwhich he caſt admouſtions ſent to me and others, I ſay. Alas poor man! how vwilliug is *Diotrephes* to have pre-eminence, and therefore meddles in things in vwhich he is not concerned, prating againſt us vwith malicioſe vvordz, not receiving the Saints, but forbidding them that vwould. And according to your own principles, vhat hath he to do in conſenting to, or helping on admouſtions in the *Independent Church* (ſo called) in *Briſtoll*? who is himſelf an *Anabaptiſt*, and member (as he ſaith) of another Church in *London*, and vwas never admitted a member by thoſe of *Briſtoll*, onely by them vwas ſent for, to preach for hire: And by the Mayor, ſome Aldermen, Councillors, Gentlemen, and Commissioners (as he calls them) had the reward of *Diuination* promised, vwhich (as I remember) vwas a 100*l.* or 120*l.* a year vwith promotion to the honour of a publicke Lecture ſo called, in the middle of the City. But (I ſay) what hath this man to do (being a mere hireling, and never admitted, nor received a member) to trouble himſelf, in helping on accuſations againſt hoſe who have denied him, and never approved his carnall obſervations, nor large principles, only like *Balaam* his elder brother, being ſent for as aforesaid; hath

hath a minde to comply with the Rulers of Moab, in cursing those whom God hath altogether blessed : And blessed shall they be of the Lord, whose living presence they know and feel in the midst of them : And neither the Rulers of Moab, nor all the false Prophets in Bristol nor England shall be able to reverse it ; and this may you all know in the day wherein ye will desire to see the death of the righteous, and that your latter end may be like theirs.

And whereas he tells of many who can lay, the Lord is with his Ministry, comforting, refreshing and quickning their souls, &c. I say, *the blinde may lead the blinde till they all fall into the ditch.* But how can it be that the Lord is with his Ministry, who himself is no Minister, as he hath confess'd ? And how can there be comforting and refreshing administered, from him who hath not received the Spirit to comfort and clear drooping souls, and fill them with refreshment, as he gives it under his hand ? But this I say, I knew many poor souls who (before he came) had some sensibleness of their conditions moving in them, by which they began to be awakened out of that security and deceit, in which they had been at ease, who after they had stuck in and embraced his deceit, he dawbing them with untempered mortar, strengthening the hands of evill doers, by promising them peace, healing the hurt of the people lightly, crying peace, peace, to them, while they walk in the imaginations of their hearts, persuading them to believe lies, and that their sins are pardoned, forgotten and blotted out, when their lives and conversations declare the contrary, quenching and grieving the good spirit of God, and crucifying afresh the Son of God, who is the faithfull and true witness, who is come and doth convince the world of sin, and bears true testimony within against all ungodliness and unrighteousnes of men, which by him was called the temptations of Satan. I say, after this wofull Doctrine came to be received and embraced, they again fell asleep in ignorance and security, and now live in pleasure and much wantonnesse, *whose last estate is worse then the first.* And this is for some amongst you to observe for your good.

And how well might he have his labour in many pages, in which he so vaialy boasts and commendeth himselfe for a Preacher and publisher of the glorious Gospel, that needes no proof of man, &c. And the many hundreds that can say, the Lord is with his Ministry, &c. I say, how well might he be silent in this his own commendations, who presently gives it under his hand, that he much questions whether he hath received the Spirit of the New Testament, to open and reveal the mysteries of the Kingdome, which to the Saints is given to know. For that Gospel which the Ministers of Christ did, and do preach, and is indeed glorious, is the Gospel of the Kingdom, and that Gospel was and is a mystery hid from ages and generations, but was and is manifested and revealed to them by the Spirit; which Spirit he having not received, the mysteries of the Kingdome, and of the Gospel thereof, to him are not opened; but are hid, as it was from ages and generations past. And then (poor man !) what hath he to preach, or to minister ; or with what can he quicken, comfort and refresh poor souls, and turn them to God, as he speaks ? Well may he feed them with ashes, winde and confusion, with lying visions, with a vision of his own heart. And by a spirit of Divination, may he cause them to erre from the right way like Balaam. But with the bread of life, the immortall food, the power of God, the life and quickning of the Spirit, the hidden mysteries of the Gospel, in which the glory of God is manifested, he is not intrusted, nei-

ther of it can heat all minister, to whom it is hid, and not opened, nor revealed. And are not all those blinde, and like to fall into the ditch, that are led by such a guide? expecting to receive joy, peace, establishment, comfort, refreshment from him, who is out of it all, can do nothing vwell, but is dry, barren and empty, in the pollution and defilement, not purged, cleansed, nor sanctified, nor adorned with spirituall gifts, but is himselfe out of it all, and gives it under his hand that it is so? And how dares he say, his record is on high, and that many soules that lay weltring in their blood of ignorance before he came, are now turned to God: For althoug'h the children of the night, and of darknesse may flatter, and please themselves in their imaginations and lying visions, yet how can he be an instrument to turn souls to God, who (himselfe) is out of all (&c. as is before mentioned) and can do nothing well, nor knows that God, to whom he pretends to turn souls, *for God is light, and in him is no darknesse at all*; and thole that turn souls to God, turn them to the light, *for God is light*, but of this is he no Preacher, but accounts it pernicious doctrine to bid people turn to the light.

And whereas he saith (page 59.) it is his daily care and work to preach the Kingdome of God freely to sinners, and the Lord Jesu Christ as the way to the Kingdome, and to invite and encourage poor soules to come into it, I say, his ignorance both of the Kingdome of God, and of Christ the light which is the way, is seen and comprehended: *For the Kingdome of God cometh not with observation*, but saith Christ (who is the true light, and the way to the Kingdome) *the Kingdome of God is within you*, and in his Kingdome he is, vwho is light; and he that is the way, and the truth, the same is the light, *that enlighteneth every man that cometh into the world*: And all that are invited and encouraged to come into the Kingdome, are invited and encouraged to come into it vwhere it is, and that is *within*, and not in ourward observations; and those that are encouraged to vwalk in the way that leadeth into the Kingdom, are encouraged to receive and vwalk in the light, vwhich is the way, Christ Jesu, the light of the vworld; and so all that preach the Kingdome of God, preach it *vwithin*, and all that ever preached Christ, the way to the Kingdome, preached the light, for he is the true light. But against all this hath Thomas Ewins declared, not only his ignorance, but also his enmity, and faith, to bid people turn to the light *vwithin*, is pernicious Doctrine, of it is he no Preacher, and those that preach this Doctrine, do shut up the Kingdome against themselves and others. Alas, poor blinde man! vwhat a piteful thing (of a Preacher) is he, whose eye is so utterly darkened and made blinde, by the god of the Worlds, to vwhom he turns, or vwith vwhom he keeps multitudes of souls, that nowv the day is so much appeared, he cannot see, but is groping as in the night, vvearying himself in his imaginations, stumblng at the light, vwhich is his condemnation; but the glory of Gods *Israel*, vwho receive, and believe in the same.

And whereas he saith, he preacheth that Gospel of glad tydings, which Christ gave Commandment to be preached to all Nations, in which the everlasting love and good Will of God in Christ is declared to lost sinners, I say, that Gospel, of which the Apostles of Christ were not ashamed, is the power of God to salvation, to all that receive his love, and believe in the light; but against all that walk after the flesh, according to the course of this world, in the imaginations of their hearts, not believing in the light, nor to it are obedient,

obedient, but hold the truth of God in unrighteousness, the wrath of God is revealed, and thorough the Gospel which is the power of God, is tribulation and anguish ministred to every soul that doth evil, and against all ungodliness and unrighteousness of men, and the Gospel of the grace of God teacheth to deny it, which Gospel according to the Commandement of Christ, is now preached, not only throughout this Nation of *England*, and the dominions thereof, but in most or all other Nations, I know in the world; so that the chief Cities and Seats of the Pope and Turk are not exempted; and the Ministers thereof have not loved their lives unto the death, nor accompted any thing too dear, or too much to suffer, so they may but finish their testimony, and the Ministry which by God is committed to them for the Elects sake, and from other Heathens do they receive the like measure abroad, as they do from their own Country-men at home, and account it not grievous to suffer for the name of Jesus, whilst the Ministers of Satan that work deceitfully, destroying souls for dishonest gain, are at ease in their wealthy Parishes and Lectures, living in pleasure and idleness, not serving the Lord, but their own bellies, and by pleasing words deceive the souls of the simple, speaking evil of that they understand not, persecuting the truth, and evilly entreating the Messengers thereof, for which they must give an accompt.

And for what he speaks of *Mary Prince* (which he calls Mrs. *Prince*.) accusing her of envy, hypocrisy, railing, reproaching, jeering, scoffing, &c. I say, Alas! poor man, why had he not first pulled the beam out of his own eye, before he had sought motes in another's eye; for, *Mary Prince*, for many years past hath had, and still hath so large a witness, not only in his own conscience, but in the consciences of many other her enemies, of her meek, sober, and good conversation, beyond many, which he himself accompts the people of God, that I need not say a word in her behalf, but let wickednes be upon the head of the wicked and false accuser.

But for what is she accused ('as aforesaid?') why, for this, namely bearing true testimony against his deceit, and ('as he saith) called to the people at his Lecture, and bid them beware of him, for she had heard him say, that he had not the Spirit of God. To which I say, I never read of any of the Ministers of Christ that were owners of a thing called a Lecture, but why doth he callit his Lecture, but because for hire he preacheth it, and so the hire of about 24 l. a year, being his, he calls it his Lecture? But was it not good counsel she gave the people? namely, to beware of him, that by him they might not be deceived. Let the Reader, but consider and justly weigh what himself gives forth, from pag. 51. to pag. 55. and he may easily see how needless and necessary it was, for her that knew him well, to give such warning, being thereunto moved; for if a man will take upon him to be a Preacher and a leader of others, who hath not received the Spirit of God, to open and reveal the mysteries of the kingdom of God, nor to comfort & refresh drooping souls, nor to strengthen and encourage them with boldnes to do and suffer for God, to purge, purifie, cleanse, sanctifie and make them holy and fruitful, and grow in grace, and fill them with meeknes and love, and make them spiritual, and unite them together, and to adorn them with spiritual gifts and grace; nor to fill them with a spirit of faith and prayer; yea, if he hath not received that spirit, without which he can do nothing well; how exceeding needless is it that people be warned thereof? and how great is the love of the Lord, in giving

ving them warning intime? for what can any soul receive from such a blind, unholie, unsanctified Ministry that can do nothing well, except it be by it to be led into the ditch and cauied to wander in the dark and blind paths of deceite and delusion towards death and destruction, which is your own words to the Reader. And if *Thomas Ewins* be not the man whose condition this is, and hath published himself so under his own hand, let the sober Reader judg; and so *Mary Prince* is clear of the blood of them that received not warning, and *Thomas Ewins* his accusations turn heavily on his own head, but her they cannot reach, who hath delivered her own soul, by giving them warning.

And whereas he saith, I tell in my Letter, I was warned from invisible lights to beware of him, and that by visible light he discerned his speaking was but little acceptable to me and others, after he began to oppose, though before he was the excellentest man that ever I met with.

I say, what high and excellent thoughts he had of himself, may be perceived, and because he accounted himself so excellent, tis like he perswades himself, that I accounted him so too, in which he is mistaken; for, I was so far from it, that himself declares that his speaking had so little acception with me and others, that we were often to go out of the meeting when he was to speak, which is an absolute lye too, though by reason of his flattering, daubing and deceit, there might be cause enough, and grief it is to see men of corrupt minds to oppose the truth. And for several years, his preaching and devining, to me appeared so dry and empty, like other of the worlds Teachers, that is was truly a grief and burthen to me to sit under it. And for what he speaks of my saying I was warned from invisible lights to beware of him, it is a visible lye, in which he is too much exercised, and no such word was published by me, but that I was long since warned from invisibleights or manifestations, to beware of him is true; something of whose woful condition was then manifested, and may be accomplished, towards which he hastens apace. But his enmity and hatred against the light, (which is the glory of Gods Israel is such,) that he cannot but belie it. And to him I say, that which God hath prepared before the face of all people, a light to lighten the Gentiles, hath discovered and manifested him no Preacher, nor Minister of Christ, but a persecutor of the life and power of God. And in the day of his distres and anguish, which is coming from afar, in which the men of war shall not find their hands, but weep bitterly, in which the strong shall be as tow, and all hands be weak, and all knees be feeble, and all faces gather palenes, in which our God shall roar out of *Sion*, and utter his terrible voice from his holy Temple, before which all the earth shall tremble, in which the Lords salvation shall be manifested for his people, in the destruction of all his enemies; I say, in that day, which is at hand, and as a destruction from the Almighty cometh, shall he see and know that by the same spirit of Prophete, which was of old, in the Prophets and holy men, and promised in this day to be poured out upon sons and daughters, is his condition seen and known, and of it hath he been truly warned. And that it is not for nought, that the Lord hath sent his servants, in his dread and power to warn the wicked, though they turn not from their wicked wayes. And also that it is not for nought that those servants of the Lord, that stands in his counsel and receive his will (from whom God hides not the things he is about to do in the world,) have not loved their lives unto the death, but given their backs to the smiters,

(71)

ters, and their cheeks to them that pull off the hair, nor hid themselves from shame and scolding, for their reward is before them, and their God is with them, whose acceptable day to them is manifested, though the *Egyptians* cannot see it, glory to his name for evermore.

And whereas he tells of his success and prosperoufness in his work, and the large room he hath got in the peoples hearts since I left him, and the use he is of to the defolate Church.

I say, in his work of deceiving souls doth he prosper among you, more then whilst I was there to withstand his daubing work, who now leads captive a company of silly people, laden with sins and lusts enough, who hath none to withstand him, or tell how long; and woe for you was the day, in which the Lord left you to such a guide, in whose hearts, that which makes desolate hath room enough, and is of use to lead on towards perdition, which is the work of that which is neither called, constituted, nor ordained to minister for God.

And now *Thomas Ewens*, whereas in thy conclusion, thou sayest thou expect st many sharp arrows of bitter words to be shot at thee, both by me and others, and that thou matterest it not much, having written in plainnes words of truth and sobernes, rather for vindication of the truth, then of thy self, &c.

I say, Thou hast sorely mist in both, and hast written lies, falsehood and confusio[n], as is plainly proved, to thy own shame, and for it must infall come to judgement, and no veil of deceit can hide or cover thee: And that which I do, is plainly to lay it open, and manifest it, that thou mayest blush and be ashamed, without shooting sharp arrows of bitter words against thee, that being the practice of the men of thy generation, the foul-murthering Ministry, of which thou declarest, who do not only speak bitter words, but also act cruel actions against the innocent, and thou helpest it on; so that if thy counsel were taken, some must to the whip, some into prison and into Bridewell for testifying against vain and deceitfull worshipes, which thou canst not prove to be according to the Scriptures, but are traditions of men. And indeed you are plainly manifest to be not onely out of the power of godlinelle, but also out of the true forme in which the Saints were. One sort following your strait principles, and another your large, till ye become drunk in your imaginacions, and have quite lost the right way, setting up your own inventions, which the Lord our light and life is come to discover, destroy and confound, glory and honour to his name for evermore: And with thy flattering severall persons that little regard thee, and the badnesse of thy spirit therein appearing, I shall not meddle, nor yet declare how much thou comest under the black spiri[t] of *Ralph Farmer*. But as brethren in wickednesse and lying I shall leave you together.

Onely I must a little corre& *Ralph Farmer*, whose book entituled *The Impostor dethroned*, &c. I have seen, and part thereof have read, and finde it so like the former, that a man might wonder how you that differ so much in some things, (being in your streight and large principles, and various lights) shold agree so well in the works of darkness to oppose the true light, but that ye all having given heed to the same lying spiri[t], in your c[on]tempered humerous bodies, are by it led in the self-same way of lying, deceit and wickednes, which is the Devils work. And although I am not willing to trouble my selfe much with the filthy spiri[t] of that worthlesse man, nor to rake into the loathsome channell of his monstrous birth. Yet seeing how abominably filthy, wicked,

and impudent he is in the busynesse of Constant Jeffops removing ouer the Parish of Nicholas, in which I know he was a chief Actor or Sollicitor ; notwithstanding by shameles lying in his forelaid book, he labours to cover his deceit, and excuse himselfe, I cannot let it passe ; but (for the information of all those that are concerned therein, who can believe and receive truth , and for the manifesting the wofull deceit , and false-heartednes of this loathsome man) declare, that notwithstanding he there affirms , that all he spake to me of that busynesse was, that the opposition in publique was not fit to be suffered to hinder a settlement , and to alienate mens affections, &c. And that this was occassional by his coming to my house, and staying for the coming in of Mr. Cradick (as he called him) who (he was informed) lodged there, and that what he spake had respect to another brother as well as to Mr. Jeffop, he saith, of whose casting out he did not know, nor had any hand in one way or other, by writing, speaking, or suggestion to any person whatsoever ; and that ouing and banishing from the City was so far from his expectation , and seemed to him so rigorous, that he publickly taxed and declared against it, and that he never spake with me at any time after that occasionall discourse aforesaid, which saith he, was before Mr. Jeffop preached that Sermon, for which he was cast out : And that he never used that argument to me, that till Mr. Jeffop was removed the City would not be in quiet, &c. Yet after Constant Jeffop had preached that Sermon for which he was cast out, and after the Committee (of which I was a member) had questioned the same ; and after the busynesse had there lyen still a while, and little or nothing done in it, by reaon of his many friends therein that pleaded his excuse , did Ralph Farmer come to my house, and (after his wonted complement set his back against my Chest, and looking hard upon me, said to this effect. Mr. Hollister, what do you intend to do ? To which I replying to this effect, what do I intend to do ; why ? what's the matter ? why (said he) about Mr. Jeffop : To which I replying to this effect, what have I to do with Mr. Jeffop ? he said he heard I lay still, and did not prosecute him, or words to that purpose. To which I replying that I was no prosecutor of him , neither did I hear him. But if any man had ought whereof to accuse him, and brought it before the Committee when I was present , it was like I might do what was just, or as became me , or to that effect. With which he not being pleased, used many words to provoke and stir me up against Constant Jeffop, and at length, something passionately or zealously said these very words (or to the same effect.) Mr. Hollister, I shall seriously tell you my judgement : If you neglect to take the advantage of this present opportunity for casting him our, I profess we are never like to have peace nor quiet in the City : And in many other words declared against his Presbyterian spirit , and the bitterness of it, and spake of his subtily , by reason whereot another opportunity might not be gained, if this was lost, with much more of like nature : So that I may truly say, that to my knowledge, I was not so much, nor so earnestly prest and sollicited by any other man whatsoever against Constant Jeffop, as I was by this fass hearted and deceitfull man, though he is so impudent and void of shame to deny it, and publish it as aforesaid. And I say again , all this was after Constant Jeffop had preached that Sermon for which he was cast out , and not before, as he fassly pretends, neither do I know nor can belieue he had any other busyness in the world to me, at that time, but only to endeavour to provoke and stir me up against his brother, that he might be cast out : And that what

What he speaks of his coming and staying for *Walter Cradock*, is absolutely false; for in many years together he lodged not at my house, but at the Governors, and else-where. Neither can I remember or do think that at that time he spake a word to me against any other of his brethren besides *Constant Jefop*, against whom his sole businesse was, thinking him not prosecuted vigorously enough. And of this his coming to my house, and speaking as aforesaid, or to the same effect, other sufficient testimony that then were present, and heard, and observed it may be produced: And what I have said, is true in substance, and (as near as I can remember) in words and syllables. And it's true, that when the effect of his own solicitation vvas accomplished in his brothers remove, (I was informed,) before the people he declared against it, as if he were innocent, and had been no actor against him, which to me appeared so loathsome a piece of hypocritie, deceit, and double-dealing, that I durst never trust him since, but have declared against him, and to severall of his acquaintance manifested much of the substance of what is here published.

But whether *Ralph Farmer* knowing himselfe (in comparison of *Constant Jefop*) so inconsiderable, that till he was removed, himselfe had no hopes of preferment by that generation, did more secretly endeavour his casting out, and when it was done, declared against it, that he might not be suspected by his friends and people; but with the more ease might obtain his place, I shall not determine, but leave it to the witnessesse of God to manifest, though time hath pretty well manifested him, to all that are not blinde. And so far was it seen before, that *Constant Jefop* himselfe before he was cast out; being in company with some of the Parish, and speaking of the businesse in hand, told them he feared that his place would be farmed over his head, meaning (as he express himselfe) that *Farmer* would get it from him. And of this his friend *Thomas Bub* (among others) may inform him; and all this I suppose was about the time, in which (he tells the world) some of our powers were so great, that the life and death of mens preferments lay in our hands: And so it's like, for preferment, sake he did it, for which also, whiles he thought our power so great, he had a minde to be one with us then called *Independents*: And therefore at another time applied himselfe to me, telling me he was convinced of the necessity of being in a Church-way, and propounded his desire both for himselfe and his people (which to himselfe he had gathered) to joyne with us, and make but one Church, provided, as he said, that we would consent to the compleating it with officers, in which he spake so much that I perceived he sought for preferment among us, after which he had laboured else-where in vain, And therefore told him how vain it was for him to effect such a thing from us, who (I thought,) were so far from it, that before he could be accepted as a member, satisfaction would be required touching his leaving a Chur ch (so called) in *Canterbury*, &c. By which (it's like) he saw such little hopes of preferment for him, through my hands, that I heard no more of him about the businesse. But having obtained the end of his solicitation, in his brothers remove, he applyes himselfe both to his place and people; and when, by the change of times, vile men were exalted, he rode over both, and conquered it as his own, and now calls it his, and so is become a blinde guide to those called *Piesbyterian*s, and an enraged enemy to those with whom under a cloake of Religion, for the sake of preferment, he assayed to joyn, whiles as he saith, the life and death of it lay in their hands. But, saith he, one of the Congregation told

told him, if he would be one of the Congregation, he might be chosen Pastor, and that she was told, if he might be chosen Pastor, he would joy with them, which it's like, made the man very confident of the busines, and was the end of his foresaid proposition to me, notwithstanding all his reign'd deceitfull pretences to the contrary, a thing so common and usual with that generation of hirelings, that who is it that may not see it. But were they not wofully blinde that could entertain the least thought of choosing so pitifull a piece of ignorance, confusion & ambition, as *Ralph Farmer*, to be their guide, who had before proclaimed himself not able to preach for want of Books? & told the people he could but expound till they came: And was it not n.y crossing of him in his ambitious thoughts, and desires, that filled his heart wuth poyson and rage, wwhich he poureth forth in so many corners, though in neither of his books hath he found vwherevvith to hit me. But all his lies, flanders, and false accusations, being as light as vanity, and not wvorth the mentioning, do I trample upon. And surely woe were me, if such a man as he (a worse than which is rarely found,) spake well of me.

But why doth he so much reproach, belye, and abuse me for being a member of the little Parliament? Doth he not know how honourably *Oliver Cromwell* declared them in his speech in the Council Chamber? And why is he so envious, that my self, with others were so truly serviceable there to our generation, according to the will of God, with our Bibles in our hands, and were willing to spend and be spent in the service of our Countrey, not seeking our selves, but the ease and profit of the people? and did not, like other Governoours, eat the bread of the people, nor were at all chargeable unto them, read *Neh. 5. 14, 15.* For he might know, that the memory of the just will be blessed, when the name of the wicked (hireling Priesthood) shall rot: For a spirit of Justice and Government was God powring forth upon that Assembly, which made unclean spirits, and devouring beasts that live upon the prey and spoyl of others, to tremble; of which he, its like, was not unsensible; And had they sate but a little longer, it's like the Land had been cleansed of such, and the people delivered from many sore and heavy yokes of bondage and slavery under which they have been held for ages and generations past, by Popes, Bishops, proud domineering Priests, and other Tyrants; and England had known a day, in which there had not been a Diviner, a falle Prophete, a parish Priest, a Hireling Shepherd, a cruell Beast, a devouring Wolfe, nor an unclean spirit left in the Land; guarded with a law, to destroy souls for dishonest gain, to rob the poor, the widow, and the fatherlesse, and fill the prisons with innocent men, as they do at this day. But a howling of the Shepheards had been heard, whose pride and glory had been spoyled, and a year of rejoicing to the people had it been, in which no devyuring beast had been permitted to live by the sweat of their brows, nor to devour the fruit of their labours; but every man in quietnesse & peace preferred under his onw Vine and Fig-tree to sit without feare of imprisoning their persons, and ruining their families, and estates, to satisfie the beastly lust of the devouring Priests, who like greedy Dogs can never have enough. But to the everlasting shame of their profession to all generations for ever, have occasioned more just and innocent men to suffer, and to be cast into prisons, and holes, for not satisfying their filthy desires, than is by all the rest of the Parish besides. To whom be it known, that though *Joseph*: liberties and priviledges, by the unrighteous are betrayed, and he through envy be sold,

fold into *Egypt*, and by the *Egyptians* be falsely accused, imprisoned and abused, yet is he a fruitful bough by the Well, his branches run on the wall, his enemies must serve him, and all his brethren bow before him, and over all the *Egyptian* Task masters, Magicians, Sorcerers, and oppressors must he be Ruler, whose bow abides in strength, and whose Father's blessings have prevailed above the blessings of his Progenitors, unto the uttermost bounds of the everlasting Hills; ne that readeth let him understand.

But why is he like the troubled Sea that cannot rest, but casts up his mire and dirt at me in particular, as a member of that Assembly, he might know I did not there basely seek my self, like the men of his generation, with the receipt of many thousands of pounds, as the Parliament record make it appear; neither was I basely servile to the wills and lusts of men, for preferments sake, neither by fear nor flattery, love nor hatred, favour nor frowns, nor any other base ends whatsoever, was I prevailed upon, to betray the cause of God, and sell my Countrey's birth-right and priviledges for nought, nor to enslave my Countrey-men and posterity for ever, to the arbitrary wills and lusts of any, but as an English Parliament man, did I stand, for the just rights and priviledges of the people, and a testimony for them did bear against the tyranny and oppressions of Priests, Rulers and other Tyrants, and that abominable monster of consolidation to the wrong and oppression of the people, and the breach of the priviledges and Charter of Bristol, to fill the purses, and satisfy the lusts of *Ralph Farmer* and *John Kyncks*, whose hire already, its like, exceeds the Bishops in come / I did not promote.

And why doth he so wickedly accuse me of pride and strutting, like *Nebuchadnezzar*, in an Airy Kingdom, sowing out the shameful filth, of his polluted heart, thinking to defile me with his lies and slanders. But that the fool hath said in his heart, that there is no God, and being corrupt doth do abominably, and saith, God feeth it not, for he that taketh the mighty from their seats, and resists the proud, setting them at a distance, hath respect to the humble, and exaltest them of low degree. And is it not known I neither sought nor desired great things, nor places for my self, but free to serve my generation, in place accounted by men, least honourable, and was sorely grieved when tyding's came, that I was chosen to sit in Parliament; and truly may I say, in more then an ordinary crois I went. But the Scripture words were heavy upon me, viz. *Thou therefore arise and go, lest I confound thee*, for I did not know the Lords end in chusing me. And hath not this accuser heard, how, in the Parliament House I withstood and oppofed my own Election to the Council of State, and the Commission of the Admiralty and Navy, when by the then General and his Council I was nominated and reported to the House as a fit person to be added therunto, and notwithstanding I was contrary to my own mind voted into those and other places of power and trust; yet when in them I came to sit, I was so exceedingly burthened with those great titles and seeming honours which were there given, that both in the Council of State, and other places, I was made to deny and declare against it, as not fit for those that fear the Lord, &c. And doth not he know that although I have long time been in Commission of the Peace and other powers, so that himself hath published that the life and death of mens preferments lay in my hands (for few or none besides of those, of whom he speaks, were in power) yet for the sake of him whom the builders refused,

have I laid down these things, that with the Saints and people of God, who follow the Lamb, I might for a time suffer afflictions and reproaches from him and others, whose portion is in this life, rather than to sit upon Thrones with Princes of the earth? And why then is he not ashamed so basely to reproach and belye the innocent, but that (as I laid) the fool hath said in his heart, there is no God? But why had he not looke at home, and among the proud men of his own generation, whom pride compaleth as a chain, and violence takes hold as a garment, who compas Sea and Land for p[re]f[er]ment sake, and know how to turn into all formes and shapes; (true honesty excepted,) to obtain those titles and shews of honour, which the people of God, by faith refuse, and when they have obtained it, be-pride themselves in their Airy Kingdom, vapouring like foolish boyes, to the shame and wonder of those that are sober and wile, and the mighty pride of his own heart, as well as his envy, covetousnes, wrath and foolish madnes, is so much manifested by himself, and seen, observed and judged by the men of his own generation, that I need say no more, nor yet declare how proud and Lordly he is become, since by wicked art he got *Constant Jefop* removed, and himself possessor of his place and people, with the advantages thereof, that like *Haman*, all must bow to his Lordly spirit, or suffer, if he can accomplish it. Nor yet tell what a stir he keeps against Independents, Anabaptists and others, that go from their Parishes, and hear not him, and in the behalf of his Office and Ministry, pleading for double honour, for the lawfulness of forms of prayers (its like he wants a service book,) for keeping off Hats, whilst he reads the Scripture, reviling those that honour him not, (not considering that the time is come, in which the Scripture must be fulfilled, viz. a vile person shall not be called honourable, nor the churl said to be bountiful,) All which with much more silly stuff, in which he is exercised, together with his pettish, passionate, and unman-like behaviour, is so well known and manifested, that what Boy or Girl of ordinary understanding, is there that sees it not? So that with *Thomas Ewins*'s words to him I may conclude, that the in-let and out-let, fore-door and back-door, of much of *Englands* miseries (and consequently of *Bristols*) is such an ignorant, ungodly, lazy, proud, scandalous, foul-murthering Ministry, who have made themselves contemptible and base, in the eyes of all good men, and in the consciences of many bad. And so much for *Ralph Farmer*; for what need I spend much time in manifesting such a man, who never appeared in any season (that I know) a man fearing God, and denying himself, but the contrary. And to accomplish his main ends of covetousnes and ambition, hath attempted more wayes, offices, and callings, and more wickedly turned with the times, into more forms & shapes, then any other man I know. And when nothing appeased so like to effect it, as the art of preaching and deviation, soon turned from ticket-making, and soliciting, &c. to preaching. And when Independency was in honour, and the life and death of p[re]f[er]ment (as he calls it) lay in the hands of those that profest it, feigned himself as one of them; but when wickedness began to be exalted, and not onely the power, but the form of godlines to lose its credit with men, how soon was he turned Presbyter? and in wickedness excelled, acting, speaking and railing as aforesaid. But when the times of refreshing from the presence of God appeared, and life and immortality, which for ages past had been hid, was brought to light, and witnessed in power, by those who were chosen heirs

(77)

Heirs of salvation; what a woful persecutor is he become? who, if he can but obtain a power to do according to his will, its like both *Soul* and *Bonner*, in comparison of him might be accounted merciful men; and therefore I need not spend much time in manifesting him, who is so loathsome already to many of his own generation.

When such a man as *Richard Fowler*, of *Westerleigh*, in the County of *Gloster* (who about the year 1645. was Preacher to a people without *Algate, London*) a man once accounted as famous for Religion and godliness, for tenderness of conscience, and self-denial, as most I then knew in *England*, a man that in the time of the late Bishops, was by them accounted factious, not submitting to their corrupt decrees, but refused to wear a Surplice, to take upon him a Parish charge, to baptize and administer Sacraments so called to multitudes, with the rest of that stuff; and declared against Tythes and forced maintenance for preaching, and took but a little voluntary contribution from the people to whom he preached; and perceiving some of them to give it grudgingly, declared it a burthen, and much against him to receive that which came not freely, and desired his friend that gathered it, not to receive it; yea, and accounted it persecution, and a grievous thing in the Bishops and their generation to summon him to their Court, for refusing that which thorough tenderness of conscience he could not do, complaining grievously under the burthen thereof, pressing hard upon his friends to suffer him to depart the Nation, for the liberty of his conscience, is now so wofully fallen and degenerated, become worse then his former persecutors, that through him far more cruelty is done unto others, then ever was by those unto him; who being become a Parish Priest, bearing the name of the lawfully inducted Vicar of the Parish Church of *Westerleigh*, hath occasioned a Declaration to be put into the Court of Exchequer, in the year 1657. against 15. persons of the said Parish, for not paying him Tythes, four of which cast into prison for refusing to iwear how many apples and eggs, oblations, offerings and Tythes were due to *Richard Fowler*, or to his Elders in his behalf. In which Declaration it is said, that for years past he the said *Richard Fowler* hath been invested and inducted into the Vicaridge, &c. whereby he is lawfully intituled to receive oblations and Tythes; and that from the time of his induction into the said Parish Church, hath continued Vicar, and officiated the Cure, in administering the Sacraments, &c. to the Inhabitants of the Parish, and that all kinds of Vicaridge Tythes are due to him, as Calves, Colts, Lambs, Wool, Milk, Piggs, Geese, Apples, Eggs, fruits of Gardens, Offerings, and other Tythes accustomed to be paid to Vicars, &c. Oh, how is it that he doth not blush at this! I well remember the time in which he would have been ashamed to own such stuff: What! to profess himself a Minister of Christ, and a Vicar of a parish Church, and a Minister of Christ, and inducted into a Vicaridge, a Preacher of righteousness, and officiate Cures, in administering Sacraments to parishes, for which all kinds of Tythes become due to him, a Preacher of the Gospel and the new Covenant or Testament, and claim a right to Tythe Calves, Calves, Lambs, Piggs, Geese, Ducks, Hens, Bees, Milk, Wool, Apples and Eggs, nay to oblations and offerings; the very name of which in this kind is loathsome, and long hath appeared so to those that believe and know the truth.

And is not the false Prophet, the great Bishops of *Rome*, the chief of Vicars, the

the head of the rest, whom Christ the head of the true Church, will and doth judge and confound. Oh poor man ! how is blindness happened unto him ? And how far is he degenerated and gone back from his former tendernesse and honesty, & hath not only taken upon him the loathsome name, but entertained the cruel nature of the enemies of the Lord, & occasioned a malicious false lying Declaration to be put into the Court of Exchequer against 15 persons for not paying him Oblations, Offerings & Tyths due to him, as the lawful inducted Vicar of the Parish Church of *Westerleigh* All which being out of the Doctrine of Christ, and of the Scripture, and in the constitutions and appointments of the chief Vicar of *Rome*, from whence his Title, his Office, and dues his come, all that keep the word of Gods patience, in this hour of temptation that hath tryed him, do testifie against, and deny : For which, , and to ensnare the innocent, hath he occasioned a request to the Court of Exchequer, that the 15 persons aforesaid might be commanded, under certain penalties to appear at the said Court, and put upon their corporall oaths, to declare what Oblations, Offerings, and Tythes are due, or how many Hens, Ducks, Geese, Pigs, Eggs, Apples, Lambs, Calves, Colts, &c. they have kept in severall years O horrible wickenednesse ! how doth he abase himselfe to hell ? sucking up such filthy stasse, the very excrements of those whom God hath cast out, and left their names as a curse to his chosen : Was ever Minister of Christ so ignoble and base, as to sue people that feare the Lord in Courts, for Tythe eggs and apples. hens, ducks, geese, beef and pigs ? And did ever Minister of Christ occasion his people to be commanded, upon great penalties, to appear in Courts to swear how many apples and eggs they had, that of it he might have Tythes ? when Christ Jesus himselfe exprely commanded his, *not to swear at all*. And he that was his Minister said, *Above all things my brethren, swear not at all*. And yet this man, who would be accounted a Minister, labours to have the servants of God compelled to swear how many eggs, apples, hens, ducks, geese, and piggs they had, that of it he might have tythes due to Vicars, as if he had never read in the Scripture, *That he that breaketh the least of the commands, and teacheth men so, shall be called least in the Kingdom of Heaven* who doth not only teach, but to his power compell men to break them, that by it he may have gain : And is not he in this a Minister of unrighteousnes ? whose end must he according to his works ; who hath not only occasioned the f^resaid request to be made to the Court, but a Writ of *Subpoena* to be procured, by which four of the forefaid persons were commanded, under vry great penalties to appear at *Westminster* upon a certain day, where they all appeared in their persons, to answer the accusations ; yet because through tenderness of conscience, they could not swear, thereby to break the command of Christ, who saith, *But I say unto you, swear not at all, and choose rather to obey God then men*. The said Vicar occasioned a Warrant of contempt to be procured, and all the said four persons to be apprehended, and cast into the common Goal of *Goucester*, among Thieves and Murtherers, where two of them are yet remaining, (the relations it's like of the other two having satisfied the lusts of the covorous Vicar, they are released. And now are not those blinde that cannot see from whence this comes ? And will not all, in whom any honesty rules, blush when they read it, especially when they understand the circumstances or aggravations thereof, as the time when they were cast into prison (viz. just in the beginning of harvest, whilst the fruits of the Earth, with which God had blesst them, were in receiving, that was the time

time in which they were taken away, by which means the fruits of the Earth had perished, and they in their outward estates been much ruined, had not the Lord otherwise provided, contrary to the wills of this viperous generation; who knowing the season, & that some of them had little or no help to manage the affairs of the whole harvest, with a pretty large stock of Cows, and other Cattel, yet were so desperately wicked, that at the very beginning of the said Harvest was the Master carried away, and cast into prison, where he hath remained above a yeaire, and for egypt I yet know may there end his dayes, as a witness for God against this wicked and adulterous generation of persecuting Priests and Tyrants. Yet this is not all, but the Master being cast into Prison, means was used with his Land-lord (so called) being another Priest, to cast him out of his Living, and his servants out of the house, which accordingly was soon effected. And although there was a desire from some of his friends, that for money or moneys worth, the house only might be kept for halfe a yeaire, no oþer place being found at present, in which to put the stufse, yet was refused. An engagement (as was said) being made to the contrary to *Westerleigh* men, which it's like, were the Vicar, or his generation. But at last, another house being procured for present necessity, onely for halfe a year, in which to put the goods, for which a Covenant was made, and possession delivered, and part of the money paid, and the goods preparing to be sent thither. The man that let the houſe (as himselfe told me) was sent for to the Vicars house, and perswaded not to suffer the servants of the man so cast into prison, to come there with their goods, using many arguments to that purpose, which not prevailing, the Vicars wife (as he told me) told him, if he suffered them to come there, she would buy no more meat of him, he being by occupation a Butcher, whereupon he brake his Covenant, took away the key of the house, and kept it by force, being but about three dayes before they were to remove out of the other houſe, and so both his servants and goods became scattered into severall places, as liberty could be got, otherwise must it have layn in the open fields. And after a friend of his, beholding the unrighteous acts & wretched dealings of this miserable generation against the innocent, had bought and purchased a house for the present benefit of the imprisoned, I shall not now much mention the unjust endeavours of this evill people, both by offering to corrupt the seller thereof with large money, and with the same to provoke the wife against her Husband, nor to surrender, with other such like deceitfull wicked practices, of which I have been informed, but leave it to the witnesss of God in their own consciences to reprove.

But these are the actings of *Richard Fowler* Vicar of *Westerleigh*, and his Elders, against some of his Parish, and particularly *Richard Hollister*, whose fathers was the chief (if not the only) procurer of him to the said Parish, upon whom with his generation of Priests, & that they call preaching, he freely spent much more of his outward estate, besides much labour and travail for many years together, in getting and gathering his hire, &c. then he left to his Wife and Children when he dyed: And yet this is the wofull recompence his posterity do receive from the hand of this wofull degenerated man, even in the very place and habitation, in which the deceased Father shewed him so much kindness, yea, and *Richard Hollister* himself to him hath voluntarily contributed for many years over and above his Tythes, well neer as much as they came unto, besides other kindnesses, though by *Richard Fowler* all is forgotten, and he be-

(80)

come like a ravening Wolfe, that for the loure or about 16 s. per annum, claimed for rythes, & that but for about 2 or 3 years. And a great question, if not altogether out of question, whether by their owne Law, it be due to him or not, hath not onely cast him into prison, but strives as aforesaid to devour him: And these are the fruits of his and their Religion, and Ministry, of which let all that fear the Lord beware.

*Their feet run to evill,
and they make fast to
shed innocent blood,
their thoughts are
thoughts of iniquity;
wasting and destrucci-
on are in their paths, the way of peace they know not, they have made them crooked
paths, whosoever goeth therein shall not know peace.*

And that the evill spirit of envy, blood and cruelty in the Chief Priest and Elders, may the more fully appear: The Warrant for apprehending and carrying the aforesaid persons to Prison, was committed to the hands of common Bayliffs, whose prophanes and wickednes I need not mention, yet they being conscious of the honesty of their prisoners, promised them liberty to go to their house, and order and settle their busines, and meet them at a place appointed the next day. But having been a little absent (its like with the Priest or Elder, or some of their evill generation) their minds were changed, and cruelty raised, so that with much harshnes and threatening they carried them away, not suffering them to go to their houses to exchange their cloaths, nor abide where they were till their servants brought them. But *Richard Hol-lifters* servant hasting after necessary apparel, the greatest kindnesse he obtained, was liberty to shift himselfe, and exchange his apparell under a wall or hedge, notwithstanding the Bayliffs themselves / when out of the view, or oversight of the Priest and Elders, with their persecuting crew / offered themselves to be bound for them, if they would accept it, professing their shame to carry such men to prison. And coming into Gloucester City, desired them to meet them at the Prison house, professing their shame to go with them as prisoners through the streets. And so into prison being cast, their bonds became famous to the advantage and honour of truth; And they suffering in patience and meeknes, do in quietnesse rest; their inward consolation abounding proportionable to their outward sufferings, which to their adversaries and persecutors addeth torment: And one of the Elders, out of the abundance of his heart hath spoken, *They shall ly there till they rot in Gaole, or to that purpose:* And *Richard Fowler* in his wrath hath said, *Tney shall there abide these seues and seven yeares ere be release or fetch them out,* not considering how many thousand talents must be forgiven him, or he under it sinke into perdition for ever, / who for apples, and eggs, tythe pigs, geese, ducks and hens / occasions the people of God, who to the Lord stand more faithfull than he, to be cast into prison (Read Matb. 18. 24. to the end) for not complying with him to his covetous ends, in breaking the Commandments of Christ. But the Scripture must be fulfilled (*Hos. 6. 9.*) *And as troops of robbers wait for a man, so the company of Priests murther in the way by censur, working lewednesse:* And yet 23. 14 for presence doth be make long prayers, and with his Elders and Projeteys: keepe a 58. 4, 5, moneihly fast (so called) a day to hang down the head like a bull-rush. But to them all I say, *Te fast, but your lusts remain still:* Te fast for strife and debate, and to smite 5. 31. with the fist of wickednesse. *Te should not fast as yee do this day;* for the Fast which God hath chosen, is to loose the bands of wickednesse, to undo the heavy burthens which we lay and fasten, to let the oppressed go free which yee imprison, and that yee break every

very yoke. And therefore, to what purpose is the multitude of your sacrifices, oblations, and fastings, whose new Moons and Sabbaths, whose solemn assemblies, meeting, and feasting are iniquity, and a trouble, of which the Lord is weary, and his soule hateth them, and when ye make many prayers, he will not heare, whiles your hands are defiled with blood, and your fingers with iniquity, whose lips have spoken lies, and tongues muttered perversenes, none calling for justice, nor pleading for truth, but conceive mischiefe, and bring forth iniquity, whose feete run to evill, and make hast to shed innocent blood; whose thoughts are thoughts of iniquity, wasting and destruction are in their wayes, and the way of peace they know not: Who have made them crooked paths, whosoever goeth therein, shall not know peace: And therefore is judgement so far from you, and justice overtaketh you not. But you look for light, but behold obscurity, for brightness, but ye walke in darknesse (yee grope for the wall like the blinde, as if ye had no eyes. Ye stumble at noon day, as in the night, and are in desolate places as dead men, yee looke for salvation, but it is far from you.) For your transgressions are multiplied before the Lord, and your sins testify against you: speaking oppression, conceiving and uttering from the heart words of falsehood and cruelty, by whom judgement is turned away backward, and justice standeth afar off. Truth is fallen in your streets, and equity cannot enter. Yea, truth faileth, and he that departeth from evill, is made by you a prey. And the Lord hath seen it, and is displeased, and is putting on the garments of vengeance for cleaing, and is clad with zeale as with a chake, and according to their deeds, accordingly will he repay fury to his adversaries, and recompence to his enemies, till they feare the name of the Lord from the west, and his glory from the rising of the Sun, whose spirit hath lifted up a standard, when you, with the rest of his enemies are come like a flood. And why do ye garnish the sepulchres of the righteous, and think, if ye had been in the dayes of your fathers, ye would not have been partakers with them in the blood of the Martyrs and servants of God: When truly ye bear witness, that ye allow their deeds, and are filling up the measure of their iniquities, That upon you may come all the righteous blood shed upon the earth from the foundation of the world, who are plainly found in the very steps of the former Persecutors, and at this day do hate, persecute, and imprison the Lords people for that, for vwhich (among other things) the Arch-Bishop of Canterbury, the Bishops, Doctors, Priests and Vicars did hate, persecute, and imprison the Martyrs and servants of God in former days, viz. refusing to swear at all, and declaring against payment of Tythes, of both which the Reader may finde instances enough in Foxes Histories, commonly called the Book of Martyrs.

And because every Reader may not have the advantage of reading those Books being of so large a volumn and price, I shall give a touch of what I finde therein recorded, touching the testimony the Martyrs did bear against the Priests Tythes, and swearing, referring the Reader to the Histories themselves, in vwhich he may finde it more at large.

In the first book, pag 621. the fourth Article against Walter Brute, a famous Martyr, is, That he hath laboured to inform men and companies, that no man is bound to give Tythes or Oblations: And that if any man will give them, he may give them to whom he will (excluding thereby their Vicars.) And in page 622. another Article against him is, That Tythes are meet almes: And in case the Curate be evill, they may lawfully be bestowed upon others, by the temporall owners: And in a publicke instrument brought forth and published against the said Brute (mentioned in page 623.) it is laid and decla-

ted, that the said Brute before the Bishop of Hereford, did say, hold publickly, and affirme, that Christian people are not bound to pay Tythes, neither by the law of Moses, nor of Christ: And that it is not lawful for Christians in any cause, nor in any case, to s̄wear by the Creator, nor by the Creature. And in pag. 632. Walter Brute having before his persecutors, declared against Tythes manifesting howe they belong to the Tribe of Levi, and were not promised to the Tribe of Judah, out of vwhich Christ came. And of the change of the Law, by vwhich Tythes were once claimed, &c. I faith, I marvail that you learned men do say, that Christian folk are bound to this small ceremony of payment of Tythes, &c. It's plain (faith he) that the Tythes were given to the sons of Levi, for their serving in the Tabernacle, and in the Temple of the Lord, as the first fruits were given to the Priests. And since the labour of those sacrifices did cease at the coming of Christ, how should these things be demanded, that were ordained for that labour? And since first fruits are not now demanded of Christians, why are Tythes demanded, except it be because Tythes are of more value and worth then first fruits? And besides faith he, why are the Lay people bound to the payment of Tythes, more then the Priests from having possessions of realties and Lordships among their brethren? And again, faith he, If we be bound to Tything, we are debtors to, and bound to keep the whole Law; for, to say, we are bound to one Ceremony of the Law, and not to others, is no reasonable thing; for, faith he, we are bound to all or to none. And so he goes on, shewing how our Priests were one with the Pharisees, leaving off the ceremonies of the Law, keeping onely the Commandement of Tythes. And how plain it is, that Christ was a Priest after the order of Melchisedech, of the Tribe of Judah, not of Levi, and gave no new Commandement of Tything any thing, to him and his Priests. And when his Disciples said, We have left all to follow thee, what shall we have? He did not say Tythes shall be paid you; and that since, neither by the Commandement of Christ nor his Apostles, people were to pay Tythes; it is (faith he) manifest and plain, that neither by the Law of Christ, nor of Moses, Christian people are bound to pay Tythes, but by the traditions of men, &c.

The like testimony is born again Tythes, by that valiant Martyr William Thrope, of whom the Reader may read more at large, in the foresaid Book of Martyrs, where the largenes of his testimony, the grearness of his sufferings, and the resolution of his spirit for the Lord, against the Priests and Tythes, as well as swearing is recorded in p. 693. It appears, he was accused to the Archbishop of Canterbury, by the men of Shrovesbury, for saying, 1. That the Sacrament after consecration was bread. 2. That Images should in no wise be worshipped. 3. That men should not go on pilgrimage. 4. That Priests have no title to Tythes. 5. That it is not lawful to swear in any wise. And in pag. 700, the Archbishop accuseth him, for degming holy Church to have erred in the Ordinance of Tythes, and other duties to be paid to Priests. To which Thrope answers, That Tythes were given to Levites and Priests by the old Law, that came of the lineage of Levi, but our priests came not of that lineage, and that Christ, all the time of his preaching lived by pure alms, and so did the Apostles by his example, or by the travel of their hands; and that every priest that Christ approveth, knows, that the Disciple is not to be above his Lord, &c. Upon which, said the Archbishop, Gods curse have thou, and mine, for this teaching, &c. To which Thrope answered, in the words of one of their

their Doctors, which he supposed was St. Jerome, That those priests that now under the new Law do challenge Tythes, do in effect say, that Christ is not become man, nor suffered death. And also that (since Tythes were the wages limited to Levites and priests of the old Law, for bearing about the Tabernacle, slaying of beasts, and other observations pertaining to their Office,) those priests that now challenge or take Tythes, deny that Christ is come in the flesh, and do the office of the old Law, or else they take Tythes wrongfully.

Upon which the Archbishop said, They enforce people to expunge the freedom of holy Church. To which *Throze* answers, Why call ye the taking of Tythes, and other dues, that now priests challenge wrongfully, the freedom of holy Church? Since, neither Christ nor his Apostles challenged, nor took such dues; and therefore saith he, all such giving and taking ought to be called and holden, the flaverous covercusefis of men, &c. And when the Archbishop demanded why he did not speak against Lords, Knights and Esquires, as well as against priests, he declares, that since *Chrysostom* saith, that *Priests are the stomach of the people, and since, by the vitiousness of the Priests, both Lords and Commons are most sinfully infested;* and because the pride and covetousness of priests, and the boast they make of their dignity and power, destroyes not only the virtue of priesthood, in priests themselves, but stirreth up God to take vengeance both on Lords and Commons that suffer them, it's needful faith he, *to be busie about them.*

Famous *Wickliff*, also bears testimony against Tythes, priests, &c. who (as the History declares) had by his doctrine, born so large a testimony against the proud, covetous, oppressing generation of priests and persecutors in his days, that they greatly persecuted him, whilst he lived, but by the power and wisdom of God was preserved to dye in his bed, and so not being able to reach his life, they proceeded to judgement and condemnation of his Books, and certain articles they had collected against him; some of which were, that he held, that Tythes (or tenths) are pure alms, and that the parishioners may, for offence of their Curate, detain and keep them back, and baffle them on others, at their own will and pleasure, and that the priests are bound to get their living by the labour of their hands, and he that gives any alms to them is accursed, or in danger thereof; against whom the rage of the persecutors was such, that 41. years after his death, they digged up his bones and burned them.

Much more might be mentioned of these and others of the Martyrs and holy men of God, who in their several times suffered grievously, manifold torments and misery, and loved not their lives unto the death, bearing testimony for the Lord, against the corruption in doctrine and practice, of the priesthood of *England*, and particularly against Tythes, and swearing at all. And should I but mention all that is there recorded, and how they suffered imprisonment, yea, death it self, bearing testimony against swearing upon a book, and swearing at all, in any case, in any wise, by the creature, or by the Creator, and against Tythes, and covetous wickednesse of priests, Curates and Vicars; time woulde fail me, and what I have said may suffice for a taste. And by it may *Richard Fowler* and his Elders be tryed, yea, may try themselves, in whose steps they are, and whether they are one with the Saints and Martyrs of God, who were evilly entreated, imprisoned and persecuted by the wicked.

generation, for not swearing at all, and notwithstanding the payment of Tythes, oblations, and dues claimed by priests, or else one with the priests and persecutors that murdered the Saints, spoiling and imprisoning those that stood faithful to God, testifying against such evil things? and whether it is not as deep hypocrisy in them, outwardly to seem to approve the Martyrs, and condemn their persecutors, whilst themselves are doing the same things, as it was for the priests and Elders, Scribes and pharisees, that murdered Christ, and persecuted his Saints, that then were alive, to approve the prophets, and condemn their persecutors, saying, *Had we been in the dayes of our Fathers, we would not have been partakers with them in the blood of the Prophets?* &c. And whether, in honesty, *Richard Fowler* and his people ought not to deny and disclaim the Martyrs, and justify their persecutors, or else repent, and own the shame of their present practices, which by the testimony of Martyrs is condemned? And if *Richard Fowler*, thinking to excuse himself, shall pretend it was not he, that formerly was not free to take a parish charge, to be maintained by Tythes, nor voluntary contribution from those that gave it grudgingly, and accounted persecution a grievous thing in the Bishops dayes, from him only to be summoned to their Courts, though by them he was not imprisoned that hath committed this villainy aforesaid, but it was his two Elders, viz. *Richard Hollister* of *Cop hill*, and *Thomas Prigg*, that have done it; and that he by Indenture hath let them his Tythes. I say, if he thus plead, then is the wickedness of his heart, and the naughtiness of his spirit, the more made manifest, who being convinced of the badnes of the work, was ashamed in it to appear himself, and yet would put others upon the doing thereof. And for him to pretend the letting his Tythes by Indenture, is horrible deceipt, and the priest and the Elders are not wise, who in their own declaration put into the Court, have said, the Lease bears date the 17. day of *March, 1656*, when as the *Subpœna*, by which they summoned the aforesaid persons was dated long before; so that either his zealous Elders and proselytes were complaining and persecuting their neighbours for Tythes before their Indenture was made, or they had that shew of a title, or else *Richard Fowler* himself was the man that did it, of which being ashamed, he afterwards for a cloak, makes a pretended Lease to others, or rather the Priest with the Elders and people of *Westerleigh*, consult and agree to persecute the innocent, and therefore supplication was made that they might be sent for, and commanded to swear how may eggs and apples were due to *Richard Fowler*, which they in obedience to Christ refusing to do, for whose name sake they suffer; presently solicitation was made, that power be given to cast them into prison, as it was by the wicked *Caldaans*, to cast the three children into the fiery furnace, because to the Lord they stood faithful, & did not bow to that to which by the command of the Babylonish King, they were required, and so the Scripture is fulfilled, and the Devil hath cast some into prison, where being faithful unto death, they will receive the crown of life in the approaching day, in which the cruel Beast, the false Prophet, and those that make war with the Lamb, is to be cast alive into the lake, and tormented for evermore.

But hath *Richard Fowler* done honestly, or as he would be done unto in this matter? If yea, why then did he cry out of violence and wrong, of grievousness and persecution, when by the former persecutors he was much more tenderly dealt withal, and not commanded to swear to accuse himself, nor

nor was ever imprisoned for refusing thereof? And would he not have accounted it a vile and a most wicked thing in the Bishops and their generation, if they by their means and interest, had not only cast him into prison, but his family out of doors, using all means they were able, so unjustly to ruinate, spoyle and undo him in his outward estate, whilst they kept him in bonds, and that for so small a matter, as a few Tythe-apples and eggs, &c. unjustly demanded? If so, why then doth he allow himself in the practice of that which he condemneth in others, since God is no respecter of persons?

And were it not good for him, to remember, from whence he is fallen, and repent, and call to mind what himself hath spoken in my hearing, in many of his Sermons, made in the former persecutors dayes, from these and the like Scripturres, Matth. 23.37. O Jerusalem! Jerusalem! thou that killest the Prophets and stonest them that are sent unto thee, &c. Mark 10. 29, 30. There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or land, for my sake and the Gospels, but he shall receive an hundred fold, &c. But many that are first shall be last, and the last first. 2 Thes. 1.3, &c. Let no man deceive you by any meanes, for the day of the Lord shall not come except there be a falling away first, and the man of sin he revea'd the son of perdition, &c. And when dangers appeared very near, and he with others kept a publicke Fast in the Steeple-houſe of Weſterleigh. Esther 4.14. If thou at this time altogether hold thy peace, then shall their enlargement and deliverance arise for the Jewes from another place, &c. And how he then applied it against the persecutors, in behalfe of the persecuted: And are not Philip RAMPINGTON, & Edmond Bonner fit subjects for him to mind, who for a time professeſt the truth as it was made manifest in those dayes, and suffered great persecutions for the same, especially Philip RAMPINGTON, as the histories of Martyrs declare. Yet, at length, growing great, & in favour with the world, and embracing the same, became as vile persecutors as any of the rest, under whose bloody spirit the innocent servants of God, who stood faithful to him, suffered very grievous tormentings: And how Rich: FOXE is degenerated, may be seen, who once cryed out grievously of persecution, which himself endured, yet hath occasioned, and doth occasion the servants of God at this day, to suffer manifold more than himselfe endured by the Bishops, and that upon the same ground, and for the very same things, for which the former servants of God did suffer by their persecutors.

And did not he know, or believe, that Richard Hollister, Richard Atwood, Henry Alſip, and John Champneys, could not in conscience swear at all, before he occasioned that request to the Court, that they might be sent for and commanded to swear? And if so, then whether himselfe with his Elders did it not, to ensnare and betray the innocent? And whether in this he is like a Minister of Christ? Or whether in it both himselfe and his Elders are not one with the wicked Presidents and Princes of Babylon, who sought an occasion against Daniel, which the Reader may read, Dan. 6.

All which at preſent is left to the conſideration of thoſe thereina concerned, till another opportunity by the wiſdom of God, is admiſtred, for laying open the wickedneſſ of this generation, of which this is but a little, onely let all the world take heed and beware of a generation of deceivers and false Prophets, who conē in ſheeps cloathing, but inwardly are ravening wolves, who by their fruits may be knowne; they are greedy dogs that can never have enough.

that seek for their gain from their quarter, That bite with their teeth, and cry peace, peace, and prepare war against them that put not into their mouths : That make merchandize of the people, and destroy soules for dishonest gaine, casting men into prison for not breaking the Commandements of Christ, and sue them at the Law for Oblations, Offerings, and Tythes, &c. For since *Richard Fowler*, one of the best of that generation, who once was so tender, as before is laid, is so wofully degenerated, and become brutish, breaking the bonds of Religion, nature, and friendship, to devour the harmless, what may be expected from the rest of those, who for a pretence make long prayers, and devour widows houses, and are exercised in such wicked practises, whose blessings the Lord our God hath cursed, and whose seed he hath corrupted, and is now making them contemptible and base before the people, according to the Scriptures : And the mighty day of the Lord, which to such is darknesse, and not light, is come and coming, and hasteth greatly. And the abomination which maketh desolate, is standing where it ought not. And let him that readeth, understand, for the time is at hand.

When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth : all his righteousness that he hath done, shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye, Ezek. 18.24.

Woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward.

Thus saith the Lord, Let my people goe, that they may serve me.

Postscript.

THe Reader may observe how the Scripture is fulfilled, *Hos. 6.9. As Troops of robbers wait for a man, so the company of Priests murder in the way by consent, &c.*

For as in many other places the faithful servants of God hath been (and is) by the company of Priests cast into prison, and some for lesse then twelve pence ~~by whom they were delivered~~ for Tythes hath there been kept for several years, and others until they have died and perished under the cruelty of the unmerciful Priests. So *Richard Atwood* of *Westerleigh* in the County of Gloucester, one of the servants of God cast into prison as aforesaid by the Priests and Elders of *Westerleigh*, hath there been kept so long that at length the outward man is perished, and upon the fifteenth

(37)

teeth day of the fift Moheth, 1658. he laid down his earthly tabernacle, a testimony against this blood-thirsty generation of ~~Princes~~ and persecutors, whom nothing did satisfy but imprisonment to death, and that for so small a matter as a few Tithe Apples and Eggs, &c. And for that through tendernels of conscience he could not swear how many he had.

And Richard Fowler who is called a Minister, and Thomas Prigg and Richard Hollister of Cophill who are called his Elders, and all others of their generation who had any hand in, or were consenting unto this wicked act, may sadly consider and lay it to heart, for the righteous perisheth and the merciful are taken away, Isa. 57. 1. and that to which the Lord hath no respect is wroth and is risen up against its brother, and him hath slain, Gen. 4.4. to 12. the voice of whose blood cryeth from the ground, and from the earth is he accursed that hath shed it, and inquisition for it will God make who hath tried the righteous and found it faithful unto death, but the wicked that hath loved violence hath his soul hated, Psalm 11. and upon them will he rain snares, fire and brimstone, and a horrible tempest which is the portion of their cup from him in whose sight the death of his Saints is precious; And Richard Atwood bearing forth his Testimony till death, had the crown of life, and place of peace and rest to him made manifest, and in it did rejoice, and over his persecutors was he made to mourn, and greatly did he lament the sad and wofull condition of Richard Fowler from whose hand he suffered, and long before he fell sick, did he declare how sensible he was that his life must be laid down before his persecutors would release him, or to that effect, and so envious was some of this generation, that after they had so long imprisoned him, and got his life for a spoil, whereby his wife is become a widow, and his children fatherless, yet their envie ended not, but as friends had brought his body from the place where it had been imprisoned, to his own house, which was above twenty miles, and from thence ~~her~~ carry ~~it~~ it to the place of burial, they met them ~~to~~ demanding the best of his goods for a

Writ to the Lord of the Mannor (so called) and being de-
fised to stay till the next Wayburr, they refus'd, ~~and~~
~~metelesse answere~~ (having forsworne their answer
till a copy was produced, by which it appeared, that but
five shillings could be demanded.

And what a woful, cruel and black religion and ministery
this is, that bringeth forth such fruits, let the Reader con-
sider:

THE END:

As for Robert Purrels Book intituled, *A Cabinet richly stored, &c.* which
in the end of yours is proclaimed to be in the preffe, I have perused,
and finde it so loathsome and noysome a piece of ignorance and con-
ceited vanity of confusion, and soule-murthering stuffe, in which
are so many broad and crooked ways leading to perdition, that whosoe-
ver followeth, is never like to know peace nor salvation to his foule, and
in which the ignorance, blindnesse, and sottishnes of the Author so much
appeareth, that those of his own generation who are not blinde, may be
ashamed, and a Service-book Priest blush to own: And so I need say no
more, but let him that readeth consider.

ERRATA.

Page 1. l. 5. read. people. p. 9. l. 37. after the word Philistines r. and
p. 9. l. 38. for reprech r. reproach. p. 9. l. 44. for becaury r. beauty.
p. 11. l. 6r. to. p. 16. l. 36. before gathered r. were p. 16 l. last bus 3. take
awr 2. after I shall not. p. 18. l. 21. for and scoulded, r. and were scalded.
p. 20. l. 37. r. you before your ignorant and crooked p. 21. l. 17. for there in
ye in insert verbatim r. for ye therein insert verbatim. p. 21. l. 34. if Christ
for of Ch. p. 21. l. 38. r. your neglecting and contemning of some, &c.
the other laith your neglecting of some and contemning of others, &c.
p. 22. l. 26. for the throat r. your throat and their tongues for your tongues
p. 25. l. 6. to left out p. 26. l. 34. for whatsoever r. whofoever p. 3. l. left bus 3
was so were p. 38. l. 33. is for as p. 70. l. 23. for is r. it p. 78. l. 10. for
his n. is.